Jacob's Ladder

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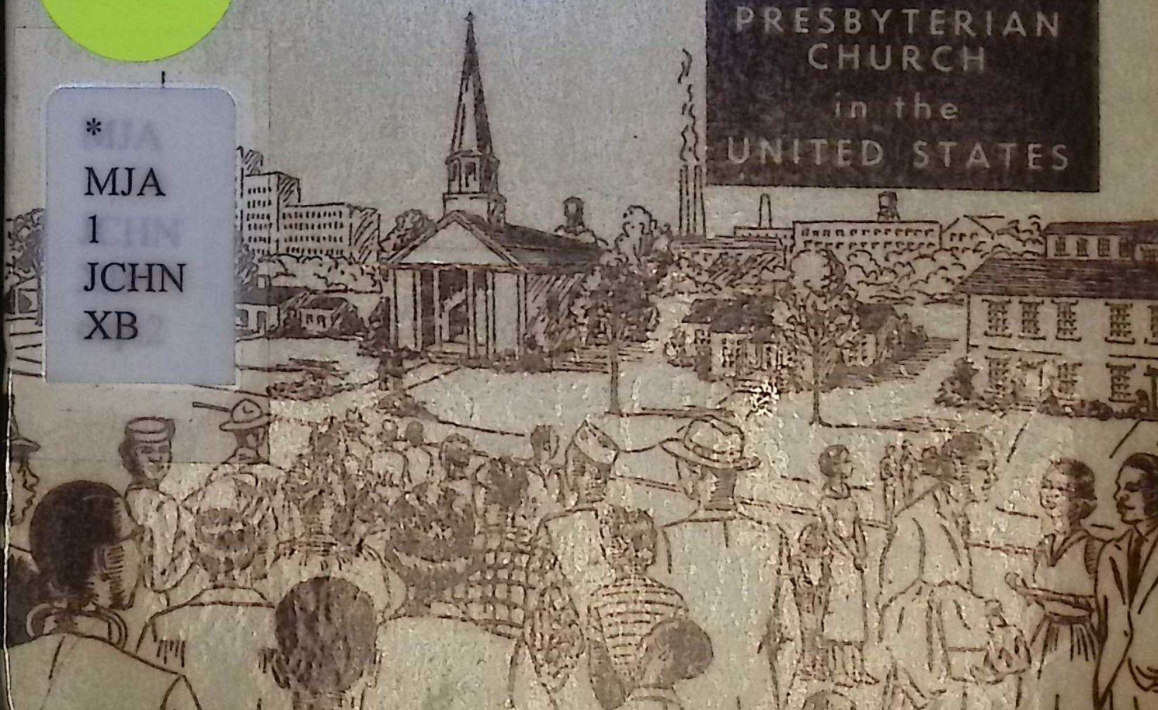
NEGRO WORK of the PRESBYTERIAN CHURCH in the UNITED STATES



Jacob's Ladder

Negro Work of the Presbyterian Church In the United States

ALEX. R. BATCHELOR
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BOARD OF CHURCH EXTENSION

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DEDICATION

To my wife, Jean,

without whose wholehearted cooperation these six years of service would have been, not only lonesome, but impossible—

and

To those Negro ministers of our Church,

whose patience and understanding have helped in my endeavor to fellowship and serve in Christ, in whom is no color line.

WE ARE CLIMBING JACOB'S LADDER

We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
We are climbing Jacob's ladder,
Soldiers of the Cross.

Every round goes higher 'n' higher,
Every round goes higher 'n' higher,
Every round goes higher 'n' higher,
Soldiers of the Cross.

Brother, do you love my Jesus,
Brother, do you love my Jesus,
Brother, do you love my Jesus,
Soldiers of the Cross?

If you love Him, why not serve Him,
If you love Him, why not serve Him,
If you love Him, why not serve Him,
Soldiers of the Cross?

—*Negro Spiritual*

INTRODUCTION

As a result of the report of an Ad Interim Committee to the 1946 General Assembly of the Presbyterian Church in the U. S., there came an intensified development of its Negro Work program. A Negro Work Committee was created, and Alex. R. Batchelor was made its Secretary. Thus began a new day for Negro Work in the life of the Presbyterian Church in the South.

No man in America is more qualified to lead such a development. It appears that God has been fitting Dr. Batchelor through personality and successive experiences for this job. He gave him a warm and understanding heart, a keen mind, a love for his fellow man, a winsome personality, an evangelistic enthusiasm, and a capacity for hard work. A youth conference provided the setting for full commitment to Christ and His work. His early manhood was spent as a lay-churchman and farm manager. Then came the call to full-time Christian leadership and years of intensified preparation in Presbyterian College, the University of South Carolina, and Columbia Theological Seminary. A series of varied contributions to the life of the Church followed—as a home mission pastor, as a town and city pastor, as a worker with university students, as a Regional Director of Religious Education, as Director of Sunday School Administration, and since 1947 as Secretary of Negro Work.

Jacob's Ladder will impress readers with the tremendous opportunities in Negro Work, as seen by a man keenly tuned to God's will. It traces the history of Negro Work in the Presbyterian Church, U. S., and outlines the steps and plans that lead to greater accomplishment. You will read it with interest. You will get from it a new understanding and a new incentive to have a hand in further developments. In these pages you will meet a dedicated man of God with a vision for strengthening the Kingdom.

S. J. Patterson, Jr.
Secretary of Men's Work
Presbyterian Church, U. S.

FOREWORD
(To Be Read!)

One may borrow ideas from great people without in any way claiming a part in their greatness. I have in mind a book from a former generation, one from this generation, and a quotation from the apostle, Paul.

From the book, *My Spiritual Autobiography* by Hanna Whitehall Smith, I have taken my approach in writing *Jacob's Ladder*. I have tried to express some of the spiritual experiences of the past six years that have enriched my life.

In his book, *Out of My Life and Thought,* Albert Schweitzer tells of the development of his life philosophy. In *Jacob's Ladder* you will find recorded the growth of my life philosophy in its relationship to our all-inclusive gospel.

Paul at one time referred to himself "as of one born out of due time." I, too, was late in coming into the realization of the reality of the gospel of Christ. As a young farmer I attended a foreign mission conference. It was my privilege at that conference to gain the friendship of many of its leaders. I found out that missionaries were real wholesome people. I am afraid that I had the idea that if a man could not make good in business, he went into the ministry. If then he could not be successful at home, he went to the foreign field.

From the messages of that conference and the friendship of those missionaries, I learned that Christ could be real to a young man right now. No wonder those missionaries wanted to go to Africa or China. They had an available power for life that would work in the darkest spot on earth. God's Spirit can bring into a heart the power for life impossible without Him.

When I left that conference I had surrendered to His will and by faith had received His sufficient grace and a strength made perfect in weakness. I, too, felt that I would like to take this gospel where the need was great. I chose Africa. I realized that there were seven years of preparation ahead, four in college, and three in seminary. The First World War took one year, so in eight years I had graduated from Presbyterian College and Columbia Seminary.

In my last year of preparation we applied to the Foreign Mission Committee for service in Africa. After a period of waiting, the letter came. We had been rejected because of Mrs. Batchelor's health. An operation was necessary but we were on the edge of the age limit. We were also living in a depression and there were more candidates than money.

It was a great disappointment. For eight years we had trained for Africa. In spite of our disappointment, I can truthfully say that there was no bitterness in our hearts. There were needy places at home. We were certain of our call to the ministry. I was led to do additional study for a Master's Degree in psychology. A home mission church with twelve members was the first of a series of fields that included university student work, two other pastorates, two regions as Regional Director of Religious Education, and Director of Sunday School Administration for the Assembly's Committee of Religious Education.

When the call came to become Secretary for the newly created Assembly's Committee on Negro Work, you can understand that it had an immediate appeal to us. God had not been unmindful of our desire for African service. After this period of training in the

program and work of our Church, He had now brought our desired service to our very door. It was necessary, of course, that we be united in our desire to answer the call. In this type of service, no man should enter unless he can go hand in hand with his wife. We accepted the call. Mrs. Batchelor has been a vital part of the work, especially in her contacts with the women of our Church, both colored and white.

We have enjoyed these years of service because it is God's will for us. The call came many years ago at a foreign mission conference. There was a delay in its fulfillment but "we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Alex. R. Batchelor

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DEVOTIONAL

Go Forward

Read Colossians 3:1-17

"Speak unto the children of Israel, that they go forward."—Exodus 14:15.

"Seek those things which are above."—Colossians 3:1.

Advance movement is a miracle. It was a miracle for Israel as they faced the Red Sea. It is a miracle for you and me, as we leave the plane of ordinary living and start to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (II Peter 3:18)

It is hard to tell when and where the miracle begins. For Israel it was the first step and each succeeding step. It was a discouraging situation. They were in a valley with high hills on either side. Pharoah's armed forces were coming from the rear and the Red Sea was ahead. For Israel, there seemed to be *no* forward step. Yet God had spoken and they started in that direction. Every step was a miracle of faith that God would open the way as they went.

In Colossians, Paul pictures our spiritual growth as steps upward. Certain things must be left behind, be put off. Others are put on. In our growth in grace, "every round goes higher, higher." Our goal is as high as the heavens, "where Christ sitteth at the right hand of God."

This is the way our Lord would have us go. Each step is a miracle of God's grace.

Chapter 1

OUR CHURCH ON THE MARCH

Negro Work in the Presbyterian Church, U. S., took on an aggressive attitude and attack in 1946 when the General Assembly adopted the report of an Ad Interim Committee appointed the previous year "to make an exhaustive study of the whole field of our Assembly's evangelistic and educational work among the Negroes within the bounds of our Assembly."

Among other things, that report recommended that there be a separate committee on Negro Work with a full-time secretary. I remember telling a member of the committee that the secretary of this committee should be a Negro. Of course, I had not given the matter much serious thought. Six months later, Dr. J. McDowell Richards, Chairman of the new Committee on Negro Work, made an appointment to meet me in Charlotte. He persuaded me that I was mistaken in my statement and that I should consider that responsibility myself. I recall an incident in the life of Dr. John L. Girardeau of Charleston, S. C., when one of his officers asked another Negro to unite with their church. The man refused because their pastor was a white man. To this the elder replied, "His skin may be white but his heart is black."

I doubt if I could have so qualified at that time because I knew very little about the Negro or of the program that under the guidance of His Spirit has developed. After much prayer and counsel, I was led to accept this call of my Church.

In 1946 something happened in our Church. It seemed that God spoke and commanded us to go forward in Negro Work. This was a voice to the whole Church. There had been local and individual interest before but this was corporate. Many times leaders in and those responsible for Negro Work had made earnest and vigorous pleas for greater effort in this field, but these pleas had gone unheard or unheeded. Now there was a moving in the mulberry leaves. There was a sound of abundance of rain. The Church now spoke to the leaders. The difficulties were there as ever but God had spoken. We must do something. We must put forth greater effort as a Church toward assuming our share of the responsibility for reaching for Christ and training for service, the ten million Negroes in our Southland. This movement in our Church is great to see. It is "like a mighty army" on the march for Christ.

It is a glorious experience to see the working of God's Spirit in a group. We have just passed through a period when we tried to prove to ourselves that the day of group evangelism had passed. We have again come out into the light. When conditions are right, God works regardless of the size of the group. I have had the privilege of serving in several youth conferences in which the Holy Spirit almost took things out of our hands. They were times of revival. We are having a similar experience in our denomination in its interest in and devotion to Negro Work.

This forward march can be traced first to an overture that came to our 1944 Assembly asking that the General Assembly "appoint a committee to plan for more adequate educational opportunities for our Negro leadership than is now provided by the educational institutions

within our Church." I have tried to picture what happened on the floor of the Synod of North Carolina when a member of that body made the motion to send this overture to the Assembly. It may have passed in routine fashion but that man expressed a growing desire within our Church. It may have seemed but a ripple in the court life of our Church but it has widened ripple-like to include our whole Assembly in a movement that is making possible greater educational and spiritual privileges as our contribution to Negro life in the South and as our tribute to our Saviour who died that all men everywhere may have life and have it more abundantly.

As a result of the overture, the General Assembly asked the Home Mission Council to study the matter and report to the next meeting of the Assembly (1945). Before that report was received a communication was addressed to the Assembly asking that the matter be considered by a select committee. This communication was signed by twenty Negro ministers. The Assembly concurred with the request. On the select committee were A. W. Dick, J. H. Coligan, S. Hugh Bradley, W. J. Gipson, and Robert T. Faucett.

The report of that committee which was adopted by the Assembly is as follows:

"The report of the Assembly's Home Mission Council on evangelistic and educational work for Negroes and a letter addressed to the Assembly now in session signed by twenty Negro ministers of our Church, and written after their study of the report of the Home Mission Council, have been placed in the hands of your select committee.

"It is the unanimous judgment of your committee that there is no more far-reaching or important question

before our Assembly than this and that it should have most careful and thorough study.

"Your committee therefore recommends that an impartial and representative ad interim committee of seven members including one representative of the Assembly's Home Mission Committee and one representative of the Snedecor Memorial Synod be appointed and instructed to make an exhaustive study of the whole field of our Assembly's evangelistic and educational work among the Negroes within the bounds of our Assembly and report to the Assembly of 1946."

The Ad Interim Committee was composed of the following men: Dr. Price H. Gwynn, Jr., Dr. Frank C. Brown, Dr. J. McDowell Richards, Dr. J. S. Land, Rev. G. W. Gideon, Judge Julian P. Alexander, and Judge M. Ray Doubles. It was a strong committee. Its report to the 1946 Assembly reflected the careful consideration which had been given to the question. All blame for past failure was placed on the Church as a whole. Its recommendations were daring and far-reaching.

At the beginning of the report were presented these guiding principles from God's Word and from past pronouncements of our Church.

From the Bible

1. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."—Matthew 28: 19-20.

2. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4:18.

3. "God hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:26.

4. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all."—Colossians 3:11; cf. Galatians 3:27-29.

From the Pronouncements of the Church

(Sampling taken from a careful study of the Assembly's Minutes, 1865-1945.)

1. "Whereas, the colored people never stood in any other relation to the Church than that of human beings lost with us in the fall of Adam; and redeemed with us by the infinitely meritorious death and sacrifice of Christ, and are participants with us in all the benefits and blessings of the Gospel; and whereas, our churches, pastors and people have always recognized this claim to Christian equality and brotherhood, and have rejoiced to have them associated in Christian union and communion in public services and precious sacraments of the sanctuary:

"Resolved, 1st., That the abolition of slavery by the civil and military powers has not altered the relations as above defined, in which our Church stands to the colored people, nor in any degree lessened the debt of love and service which we owe to them, or the interest with which we would still desire to be associated with them in all the privileges of our common Christianity."—Minutes of General Assembly, 1865.

2. "That the General Assembly call the attention

of our people to the necessity of maintaining justice and righteousness between the races in America."—Minutes of General Assembly, 1921.

3. "Preaching which confines itself to future hope and which says nothing about current problems, including glaring injustices in our treatment of Negroes, is not worthy of respect."—Minutes of General Assembly, 1940.

4. "Christians should particularly study their rules of conduct; and practice justice and fairness to all races, including the Negroes."—Minutes of General Assembly, 1944.

After a careful presentation and analysis of the needs, the Ad Interim Committee made the following general statement and presented its recommendations.

THE NEED FOR A GREAT FORWARD MOVEMENT

In the light of the facts which have been mentioned, it becomes abundantly clear that our Church has not even begun to meet its responsibility for the evangelization of the Negro race and for Christian Education among that people. As we face these facts and as we remember the words of our Lord, "Unto whomsoever much is given, of him shall much be required," we stand self-condemned as a denomination for the littleness of our service. Having received so much by way of material wealth and of spiritual blessing, we have left largely to other churches the responsibilty for ministering to our underprivileged brethren of another race. We believe that the existing situation in this matter calls for genuine penitence on the part of our Church as a whole, and for a determined

effort to remedy some of the mistakes which we have made in the past.

Before making the recommendations which follow, we wish to make it clear that we do not intend any reflection upon the Executive Committee of Home Missions, which has been the agency charged by our General Assembly with the responsibility for our Negro Work. That Committee has never received from the Church an amount which could for a moment, be considered adequate for the task, and has often been in the position of having to make "bricks without straw." It has striven earnestly for the welfare of the Negro people and has been responsible for the principal part of what has been accomplished in our Negro Work. Had we provided adequate financial support for that Committee, the picture which confronts us today would undoubtedly be different. We would record here our deep appreciation of the sacrificial service which has been rendered in this department of our Church's life by many individuals through the years, and would recognize particularly the large contribution of time and of thought which has been made by the Board of Trustees of Stillman Institute.

We are convinced, however, that the magnitude of the task to be accomplished in the field of our Negro Work demands that it be placed upon an entirely new and independent basis and given the dignity which is worthy of its real purpose.

In making our study, we have tried to be thoroughly objective. We feel that our report is only an approach to an area of great need which calls for heroic action. Our failures in the past have been failures of virtually our entire Church, and the remedy must now be provided by our Assembly as a whole. No half-way measures can

suffice. Only a movement which can lift the imagination and challenge the loyalty of our entire membership can hope to succeed.

Certainly, the material prosperity of our people in these days is such as to make possible the financial support necessary for a real program of advance in our Negro Work—if only we can catch a vision of the spiritual need and opportunity which exist today.

For these reasons, your Committee would submit the following recommendations.

RECOMMENDATIONS

I. *Control and Support*

1. That work among the Negroes in the Presbyterian Church, U. S., be made the responsibility of a Committee appointed for this purpose by the General Assembly.

2. That this Committee bear the official title: "The Assembly's Committee on Negro Work," and begin to function as a formal agency of the Church April 1, 1947.

(a) That our Negro constituency be given adequate representation in the membership of this Committee.

3. That the Assembly provide a minimum of $100,000.00 each year for the financial support of its program.

II. *Evangelism*

1. That synods, presbyteries, and local churches both White and Negro, throughout the Assembly, be urged to organize outpost Sunday Schools for Negroes wherever the way seems to be clear.

2. That these mission points be organized into churches at the earliest possible moment under Negro

leadership and incorporated into Snedecor Memorial Synod.

3. That the Church, by every means possible, seek to secure a better trained Negro ministry. This will require a substantial increase in the meager salaries now paid to our Negro preachers.

(a) To this end, it is hoped that churches and presbyteries will discover Negro youth who show promise as prospective candidates for the ministry and provide assistance for them during the period of preparation for this high office.

4. That the Assembly's Committee on Negro Work start a Church and Manse Erection Fund for Negroes.

5. That the Institutional Missions supported by our Church intensify their evangelistic endeavors in order that future Negro Presbyterian Churches may be developed from their impact upon the life of this group.

III. *Christian Education*

1. That the Assembly's Committee on Negro Work co-operate with the Executive Committee of Religious Education and Publication in maintaining a Director of Religious Education for Snedecor Memorial Synod.

2. That educational scholarships be provided by churches, organizations and individuals for worthy Negro Youth in co-operation with the Assembly's Committee on Christian Education and Ministerial Relief.

3. That continuous and challenging publicity be given to our Negro Work through the channels of the Church's publications.

IV. *Higher Education*

1. That Stillman Institute be thoroughly reorgani-

zed and developed into an A-grade four year college.

2. That control of the college be vested in a Board of Trustees chosen by the General Assembly with a charter properly defining its powers.

(a) That our Negro constituency be given adequate representation in the membership of this Board.

3. That a strong school of religion be developed at Stillman for the training of Bible teachers, lay leaders, religious education workers and ministers. For the present this school should offer the degree of B.R.E. for two years of study after two years of college work; and the degree of B.Th. for three years of study after two years of college work.

At the earliest practicable date, this school should also offer the B.D. degree for an approved theological course of three years after the earning of a four year college degree.

4. That the General Assembly, in order to move toward the above objectives, approve a campaign of $1,000,000.00 for the improvement and endowment of Stillman Institute.

V. *Prayer*

That the membership of the entire Church be earnestly requested to pray for this great cause and to support it liberally with their means.

These recommendations were passed by the General Assembly. The first Committee on Negro Work was approved by the Assembly with the following members: Rev. J. McDowell Richards, Chairman; Rev. H. L. Gladney, Mr. M. Ray Doubles, Prof. W. L. Dansby,

Rev. P. D. Miller, Rev. Henry Mack, Rev. Albert J. Kissling, Rev. W. J. Gipson, and Mr. Arch Taylor.

Our Church had started forward in Negro Work. A few months ago, I said to my assistant, Rev. L. W. Bottoms, "If we can keep from hindering, our Church is going to do great things in Negro Work." Our Church is on the march.

In 1949 another ad interim committee made its report to the Assembly. This was the committee to study the reorganization of our Church. When the General Assembly adopted this report we were brought into the Board of Church Extension as the Division of Negro Work. It is hard to say which action of the Assembly has meant more to Negro Work. At first we were set out alone as a separate committee. The action centered the eyes of the entire Assembly upon us and helped dramatize to the Church the need of Negro Work. Then with four other committees of the Assembly we were brought back into a wonderful fellowship of service. Included in that group are the Divisions of Home Missions, Christian Relations, Radio and Television, Evangelism, and Negro Work.

I feel indebted to all the workers in the Board of Church Extension, but would like to mention three men who have made this change a great blessing to me personally and to the work of the Negro Work Division.

Mr. G. B. Strickler is Treasurer of our Board. He is a Christian layman with a noble Presbyterian heritage. To Mr. Strickler, everything in the field of finances must be absolutely right. Yet he has warmth toward the work that makes us feel that he is on our side. He has a way of getting a little extra for a special need without doing violence to the adopted budget. He is God's man for the

job. When I was alone, it was necessary for me to be secretary, treasurer, promotional secretary, etc. I knew very little about any of it, especially finances. You can see what a relief it was to come into a group which had a treasurer, trained for the job and whose interest in my work seemed as great as my own.

Rev. Charles H. Gibboney has charge of Promotion which includes preparation of literature, planning conference programs, etc. He knows his job yet never gives us the impression that he does. Our suggestions are always received with enthusiasm and when he has dressed them up, we think that we (not he) have done something fine. You can't imagine what a joy it is to take a typewritten article to a man and be able to forget it until it comes forth as an attractive leaflet or an article in a church paper.

The fellowship of service in the Board of Church Extension is the richest experience of my life. It is not easy to develop such a fellowship among Christian workers. All of us have strong convictions, especially in our own fields. It takes real leadership to keep us pulling as a team and that is exactly what we are doing. Every person on our staff is as interested in Negro Work as I am. Together we are doing a service which we call Church Extension.

The man who is responsible for the spirit of our group is Dr. Vernon S. Broyles, Jr., called of God to this work and kept by God as its leader. He is always available for conference and gives help when needed, yet he insists always that the responsibility lies with the division to serve the Assembly well.

For six years it has been my privilege to represent the General Assembly in helping direct its accelerated

program in behalf of our "Brothers in Black." They have been years of rich fellowship with both races. No secretary could have received more encouragement. The cooperation which has come from every corner of our Church has been almost overwhelming. I remember the first time we drove into Mississippi. Here indeed was the deep South. I had been told that the Negro believed that the devil lived in Mississippi. As Mrs. Batchelor and I drove over their fine roads in response to our first invitation to this area, we wondered what kind of reception we would receive. It was a small town in central Mississippi. Never in these six years of service have we had a finer meeting.

The pastor of the host church had so planned that ministers and laymen from all the churches in that area would be present for another committee meeting. This group was in the congregation which I addressed that night. The local church insisted that they pay all expenses for the trip (that first year this really meant something). That was the first of many fine meetings in Mississippi. From those meetings have grown friendships in Christ which are outstanding in all our service fellowship.

I mention this single experience in one state, not because it is the only state that has received us in this way, but because it is typical of every section of our Assembly. As I try to give to our Assembly a Church Extension study book in the field of Negro Work, I realize more and more that a record of the last six years in Negro Work is but a testimony to the spirit and fellowship of our Church. As I look back "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry," and especially in this branch of our Church's service.

DEVOTIONAL

Possessing the Land

Read Philippians 3:1-15

"Every place that the sole of your foot shall tread upon, that have I given unto you."—Joshua 1:3.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."—Joshua 1:9.

Following the death of Moses, Joshua became the leader of God's people. After forty years of wandering in the wilderness, Moses had again brought them to the River Jordan. It was Joshua's task to lead them into the promised land and to possess that land.

Two great promises were given to Joshua for assurance in the new responsibilities that were his. One of these promises (Joshua 1:9) assured him of God's presence as he went and wherever he went. The other (Joshua 1:3) definitely promised possession of the land if they kept moving. For every forward step they were given three more feet of property. It was not theirs until they took the step. Immediately, it became theirs. All they must do is keep going forward.

God has given *us* a great promise for the possession of our souls and for winning a needy world to Christ. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matthew 28:18-20) As we keep going, He has promised to be with us with all power in heaven and in earth.

Chapter 2

THE FIRST YEAR—COMMITTEE ON NEGRO WORK

When I accepted the call to become Secretary of the Assembly's Committee on Negro Work, it was with much thought for God's guidance. I remember that we arrived at one definite conviction. We decided to announce no policy in reference to our relations to the Negro people. We would ask God to help us be Christian in every relationship with these new friends and colleagues in service.

I know nothing that has helped us more than this one thing. Rather than make an issue of c e r t a i n things, we just did them. It saved much confusion in thought and in action.

I was helped in this decision by something that Dr. Wallace Alston said to me years ago when he was Director of Youth Work with the Executive Committee of Religious Education (now the Board of Christian Education). We had been talking of interracial problems. He said something like this, "I believe we make a mistake in trying to think this thing through to the very end. We should do the thing we see for today in the spirit of Christ. Tomorrow and other tomorrows will be cared for as they come." That statement sounded logical then. I did not know that the time would come when it would help me form a service policy.

We realized that out of necessity and desire, we would have a closer relationship with our Negro people

than the church as a whole might be ready to accept. In those early days of our work, in talking to women's groups, Mrs. Batchelor used to say, "You have called us to this work and you must trust us to do the right thing as we see it." The Church has been gracious toward us in this respect and we have been led of God into a fellowship with our people that has been a great blessing to us.

In several informal discussion groups I have been asked if we had sensed that we were being ostracized because we were in Negro Work. My answer was "No."

There were times in the past when those in Negro Work paid dearly. "Dr. S. L. Morris, in *The Romance of Home Missions,* reminds us that these men who set out to serve the Negro met in some cases persecution amounting to ostracism. Dr. Stillman began teaching a class of Negroes in preparation for the ministry without funds and with but little sympathy from his brethren.

"Rev. James G. Snedecor, a man of noble blood, of wealth, of scholarly parts, felt keenly the loneliness of his position, the lack of sympathy and support of the Church. Rev. O. B. Wilson was subjected to many humiliating experiences. Rev. S. F. Tenney and his family suffered reproach and public obloquy for their efforts on behalf of the colored people."[1]

One of the most zealous workers in the evangelization of the Negro was Charles Colcock Jones. He resigned his pastorate at the First Presbyterian Church of Savannah in 1832 to give his full time to Negro Work. He gave as his rule the following procedure: "To notice no slights, nor unkindness shown to me personally; to

[1] *Presbyterian Missions in the Southern United States* by E. T. Thompson

dispute with no man about the work, but to depend upon the power of truth and upon the Spirit and blessing of God." Again he said that he could not be "astonished at the ignorance, superstition and hardness of the people; nor must he be depressed . . . by want of sympathy or assistance on the part of Christian brethren in the ministry." He was of course a real pioneer in this work. It was said of him that he died a martyr to his missionary zeal to the Negroes. This lack of appreciation for the service of these pioneers in Negro Work evidently did not extend to ecclesiastical circles. Four were honored by being elected Moderator of the General Assembly and five or six served as professors in our seminaries.

The difficulties which these pioneers endured opened a pathway that has been comparatively easy for us who have followed. To quote freely a verse from God's Word (John 4:38): We have reaped that whereon we bestowed no labor; other men labored and we are entered into their labors. If there has been any lack of sympathetic cooperation from our friends or from the Church, we have not seen it. This has been our experience and it is our sincere observation of Dr. and Mrs. Samuel Burney Hay and their family as they moved into the president's home on the Stillman College campus. I feel that I can speak for them as I speak for ourselves and say that going into Negro Work has not lessened our circle of friends but has enlarged it to include some of the finest people in our Southland. This is further evidence that Negro Work in our Church today is not a few leaders urging us to move forward. It is the Church on the march.

I was speaking to a presbytery in the lower part of Mississippi. A young minister told me of a woman in his

church who was interested in two Negro boys. She said they might become Presbyterian ministers. I said, "What do they know about the Presbyterian Church? We have no Negro church in that area." He made this significant reply: "She is the Presbyterian Church to them." Both of those boys went to Stillman and one became president of the Young People of Snedecor Memorial Synod. That is Negro Work in our Church.

The Young People's Council of Memphis Presbytery studied the report of our survey of the city and felt that something should be done. They themselves raised a thousand dollars which was used as the initial payment for the property on which is our new Negro Presbyterian Church. That is Negro Work.

Negro Work is the two women in Miami who kept writing letters insisting that we study the need there. It is the fine group of laymen who raised the money to finance the survey which has opened our eyes to one of the greatest opportunities in the South.

Negro Work is Miss Elinor Currie in Richmond and the Negro Work Committee of East Hanover Presbytery who under the leadership of Dr. P. H. Carmichael worked for years laying the foundation for a new work in that city. Last year, a Negro minister was called to the work and within a year two new churches were organized.

These are samples of what is happening all over our Church. Negro Work is different today. Negro Work is difficult because we are still pioneering. Dr. Walter L. Lingle has spoken of it as our most difficult task. But, Negro Work is not unpopular. It is now a Division of the Board of Church Extension. Negro Work is our whole Church awakened by God's Spirit to face a great need for

evangelistic effort. The Division of Negro Work is the servant of the Church in this effort.

There are interracial problems which must be faced frankly and honestly. Our Church has established a Division of Christian Relations which is responsible for suggesting answers to these problems. This does not mean that the Division of Negro Work is not vitally interested; it stands ready to assist by fitting into any plans for solutions approved by the Assembly.

It would be unfortunate and embarrassing in a Christian fellowship if a minority group had to demand its rights. Under ordinary conditions it should not be done. Granted that there may be times when it is necessary if Christian progress is to make an advance, the usual procedure in a Christian fellowship is for the majority group to take the initiative. If it fails to do so, it opens to question the extent to which it has appropriated the Spirit of Christ.

In creating the Division of Christian Relations, our Church has left us wholesomely free from the responsibility of *demanding* rights for ourselves, and hence free to undertake great forward steps which we trust will demonstrate to the Church that we are worthy of its confidence, support, and cooperation. Our work is one of Evangelism, Church Building, Program and Equipment, and Christian Education for the Negroes.

I knew when I accepted this work that I had as fine a committee as any secretary in our Church. The various phases of our Church's work are directed between meetings of the General Assembly by groups appointed by the Assembly, which form policies and direct the work. It is the responsibility of the secretary of a committee to execute (not put to death) or carry out the directive of

his committee. (Since the reorganization of our Church these Committees are called Boards.)

By direction of the Assembly, the Committee on Negro Work and the Board of Directors of Stillman College were to be interracial. The three Negroes on the Committee on Negro Work were Mr. W. L. Dansby, an elder from Alabama; Rev. H. L. Gladney, then in Mississippi; and Rev. W. J. Gipson, then in Louisiana. Although no longer on our Board these three men continue to give me the help of their friendship and counsel. As a rule, when a white man asks a Negro for his opinion, with a keen intuition peculiar to his race, the Negro realizes what answer the white man wants and gives it as his answer. Often it is very much to his advantage to do this. Through the fellowship of interracial groups, our Negro leaders learn that they can express their honest opinions. I noticed this in these three men on the Committee on Negro Work, not at first in our meetings but in our conversations about the work and on the floor of their church courts. One of these men on two different occasions vigorously opposed my suggestions on the floor of Snedecor Memorial Synod. This he did honestly and sincerely in the finest spirit. In one case he wrote me afterward that he had been mistaken and wanted to cooperate in the program suggested. In the other case, he cooperates because it was passed by his Synod but I do not believe he has changed his mind. This type of sincere give and take, so essential to our work, is one of the fruits of interracial planning groups. I learned the value of this procedure when I was with the Assembly's Religious Education Committee, where for years Dr. Edward D. Grant included Negroes in his planning groups.

It seems to me that Dr. J. McDowell Richards, Chairman of the Committee on Negro Work, had every reason in those early days to consider his location in the Atlanta area as a misfortune. All my problems, small and large, were carried to his office at Columbia Seminary. To him and the other members of that committee, we owe a debt of gratitude for guiding Negro Work into its present channel.

When I came to the work, I was assured from the first of the cooperation and help of the Assembly's Home Mission Committee. Negro Work had been a part of its program until this separate committee was established. Dr. Homer McMillan was most helpful in those early days of our Committee's work, as was Dr. Claude H. Pritchard. Dr. B. K. Tenney, Treasurer of the Home Mission Committee, was a great help in the transfer of trust funds and in getting started as our Committee's Treasurer.

The Committee on Negro Work voted to ask all members of the Stillman Board to continue and felt that it would be a fine gesture if I were to visit each member personally to urge them to do so. Dr. Homer McMillan offered to go with me on that trip, but I felt that it would be too much to ask him to go along. If I had it to do over, I would accept his offer. It would have saved some embarrassing explanations. Just as I started the trip, a phone strike made it impossible to make appointments and added to its uncertainty. Most of the board members were most gracious and many are still valuable members. Several had good reasons for asking to be excused from further service but continued to give their help whenever I needed it. There were two women on the board. When one of these women could not serve, I contacted my

executive committee and suggested that this first interracial board of Stillman be composed solely of male members. The other woman member was most understanding in this decision. It was my conviction that the selection of the full quota of board members be postponed until we secured a new president.

Before I could accept the call to direct this work for our Assembly, I had to be persuaded that it should not be offered to a Negro. My next question was, "If I accept, may we have a Negro president for Stillman?" Dr. Richards' answer was that we could if that was what we should do. After careful consideration the Committee on Negro Work unanimously decided that the president of Stillman should also be white. He should be a man who would have free and immediate access to all pulpits and church courts. I wondered if we could get a man of the caliber we needed. It was most gratifying to see that every man we approached gave it honest consideration.

After several had been led to close the door upon our further approach, I wondered again if we should not consider a Negro president. This time I talked personally to our Negro members of the Committee. Two were Stillman graduates and the other an elder of the campus church. They still felt that we should seek further for a white president. About this time, I was asked to speak to the Men's Bible Class of the First Presbyterian Church of Tuscaloosa, Alabama; where Stillman is located. When I finished my talk, I was asked about a president for Stillman. I told them that we were determined that Stillman College should have only the best and we would not be satisfied until we had the right man. By faith, I told them that we hoped to find him soon.

Before a week had passed, we were ready to an-

nounce the name of the new president of Stillman College. It had been a difficult week. Income was low and it would soon be time to mail checks to ministers and workers. I remember saying to myself that the Lord must have some great blessing for me. It was like the darkness before a brilliant dawn. The phone rang, "Auburn calling." My good friend, Dr. Samuel Burney Hay, pastor of our church at Auburn, Alabama, told me that the Lord had led him to accept our call to the presidency of Stillman College. It was a great day for Stillman College and for Negro Work. He is God's man for the task.

It takes our Church at least one year to support any new cause in its benevolent budget. We learned this fact from bitter experience during our first year. This was the reason for continuing Stillman College on our budget for one year, after the establishment of its board, responsible to the General Assembly. For the Committee on Negro Work there was no such period of grace.

The Ad Interim Committee on Negro Work had recommended that an annual income of not less than $100,000.00 be provided. We were placed in the budget for that amount. We learned that our percentage could not be expected to yield over $65,000.00. At the end of the first six months, we had received $15,033.08. I became acting President and Treasurer of Stillman College so its budget like our own could be cut to a minimum. The Stewardship Committee, as an emergency measure, granted us permission to ask the churches for a special offering on Race Relations Sunday. The churches responded well. Although our income for the year was less than our expenditure, the gift from the Home Mission Committee at the beginning of the year enabled us

to close the year with a small balance. It was our first and most difficult year.

I told someone that I ran Stillman College by remote control. Mrs. Batchelor suggested that it was by shuttle control. We had a room in the president's home kept ready for us at all times. Often we would leave Atlanta after a day in the office and drive to Tuscaloosa to be there for the beginning of school the next morning.

Because of our limited income, we faced the possibility of retrenchment, not advance in Negro Work. Advance anywhere along the line was out of the question. Attractive offers of new work had to be rejected. Requests for new churches were filed for future consideration. We could not support more churches; we must support fewer. We could not do more for Stillman; we must do less.

In spite of all this there was no evidence of discouragement in the meetings of our Committee or in the meetings of our Negro ministers and leaders. There was a spirit of optimism abroad. It was a work of the Lord and He would care for His own.

Our feeling has been expressed by the Negro poet, Langston Hughes:

MOTHER TO SON

Well, son, I'll tell you:
Life for me ain't been no crystal stair.
It's had tacks in it,
And splinters,
And boards torn up,
And places with no carpet on the floor—
Bare.

But all the time
I'se been a-climbin' on,
And reachin' landin's,
And turnin' corners,
And sometimes goin' in the dark
Where there ain't been no light.
So boy, don't you turn back.
Don't you set down on the steps
'Cause you finds it's kinder hard.
Don't you fall now—
For I'se still goin', honey,
I'se still climbin',
And life for me ain't been no crystal stair.[2]

[2] Reprinted from *The Weary Blues* by Langston Hughes. Permission of Alfred A. Knopf, Inc. Copyright 1926 by Alfred A. Knopf, Inc.

DEVOTIONAL

Having a Purpose

Read Daniel 1:8-16

"This one thing do."—Philippians 3:13

Every Christian should have a philosophy of life. Don't let that scare you. It simply means that you sit down and think through what you should do in reference to certain life situations. This should be done quietly and with careful consideration of God's word and will. You ask yourself, "What would Jesus do?"

The root meaning of the word *purpose* is "to take a stand ahead of time." It is the same root as the word *position*. That is what Daniel did. He realized that he was soon to be placed in an environment not sympathetic to the ideals of his early training. It would be difficult to think clearly then. So he made his decision ahead of time. He knew what God would have him do.

What is your thought in reference to church attendance? Do you wait until Sunday morning and decide each week? How much simpler it would be to decide once and for all? Write it down. Make it a life purpose.

What is your plan for the stewardship of possessions? Does your child have a penny conception of Sunday school and church? I was sitting in church with a friend's ten-year-old daughter. I asked her if she had an offering. She didn't. I reached in my pocket and held out a handful of change. She asked what she should take. I said, "Anything you want to give." She took a half dollar. Most children would have taken a few pennies. If you tithe there's money for every good cause.

What is your thought on race? You'd better think it through or you will find yourself in an environment in which it will be difficult to think clearly.

Let's decide—"What would Jesus do?" and purpose to do it.

Chapter 3

OUR RESPONSIBILITY

At the urgent request and insistence of the Committee on Negro Work, Dr. J. McDowell Richards, its Chairman, spoke to the 1948 General Assembly on "Our Responsibility for Negro Work in the South." Following its delivery, Dr. Nelson Bell offered the motion that it be published for distribution. It was passed unanimously. Many, including myself, feel that this message marked the turning point in our Church's interest in the Committee on Negro Work. Although thousands have been distributed, its message should have a place in this book. I have Dr. Richards' permission to include it in full.

"Mr. Moderator, Fathers, and Brethren:

In the report of the Committee on Negro Work which was presented to you yesterday we were reminded that this part of our Assembly's task is not new; that colored people have had a part in the life of the Christian Church continuously from New Testament times until today. Certainly the responsibility of work for Negroes is not new for us in the United States. In 1619, only twelve years after the first permanent English settlement in America, a ship came to the shores of Virginia bringing the first Negro slaves to this country. The development of slavery in our country was slow in the beginning, so that in 1700 only a comparatively small number of slaves was in this country, but the institution grew rapidly as new fields were opened up for cultivation. As the profits of slave labor became manifest, the importation of these unwilling immigrants continued at an

accelerated pace until at the time of the Revolution there were some five hundred thousand Negro slaves in the Colonies. When the War Between the States broke out in 1861, there were four million of these brothers in black taking their part in the life of this country.

These men were brought from Africa by force, transported through all of the horrors and suffering of the Middle Passage, literally thousands of them dying on the way to this country, with the survivors compelled to labor here for the benefit of others. The responsibility for this traffic was not that of our section alone but was shared alike by all the Colonies, slavery dying out in the North only because slave labor was not well adapted to that region and proved unprofitable there. The different agricultural economy of the South made slave labor a source of great financial returns in this area, and so it was that the slave system became a characteristic of life in our section.

Seldom in history have the consequences of sin been more visibly manifest than is the case in connection with slavery. The agony of the War Between the States, with its unprecedented casualties in both armies, the bleeding white of the South, the improverishment of a section, the long period of Reconstruction, the thrusting of power into the hands of a people unprepared for it, with the consequent bitterness and suspicion which have been engendered between the races, the strife which is with us still; all of these are the results of slavery—the fruitage of greed and inhumanity. The record of all these things in the past and the tremendous unsolved problems of racial relationships in the present stand today as an eloquent reminder that God is NOT mocked, and that whatsoever a man sows, that shall he also reap.

Seldom, however, do we find a clearer manifestation of the Providence of God than here. As we study these facts from another angle we come to a clearer understanding that God is still upon the throne and that He is able still to make even "the wrath of men praise Him." Thus, out of the very evil of slavery, there have come blessings, also. Multitudes of men who would never have known the Gospel of Jesus Christ, had they not been brought to America, have heard it proclaimed and have accepted Him. The Negro people, in spite of the suffering to which it has been subjected, certainly has enjoyed a greater opportunity in this land by far than it would have ever known, had it remained in Africa. This people has made greater progress in a little more than three-quarters of a century, I suppose, than any group in all history has ever made in a like period of time. This is a race which has contributed greatly to the development of our land by its labors, which has made living brighter for us by its humor and its common-sense philosophy, which has enriched our artistic, spiritual, and religious life, and which has given us great men and women in many fields of endeavor.

A race that can produce a Booker T. Washington, a Paul Laurence Dunbar, a Roland Hayes, a George Washington Carver, a William H. Sheppard of our own Church, and many another of like stature, is a race which has potentialities for the future that we dare not underestimate. Here is a people which has shown a great capacity for music and for freindship, and which has manifested a faithfulness and a loyalty that have often put the white race to shame. Those were no idle words which Booker T. Washington spoke when he said, "I think it will be found to be true that there are few

instances, either in slavery or in freedom, in which a member of my race has been known to betray a specific trust." Yes, God has made the "wrath of men to praise Him" in the life of this people, and perhaps in His Providence today He is giving the South the supreme opportunity to show the world how men can live and work together under the leadership of the spirit of Christ, even though their races are not the same.

Atlanta is a city which reveres the name of Henry W. Grady, who was not only a great newspaper editor and orator, but a great spokesman for the South in the days following Reconstruction. No finer tribute to the Negro people and their faithfulness has ever been written than those which Grady delivered on several occasions. In one address delivered in Dallas, Texas, to the people of the South and about the problems of the South, he said: "I want no truer soul than that which moved the trusty slave, who for years, while my father fought with the armies that barred his freedom, slept every night at my mother's chamber door, holding her and her children as safe as if her husband stood guard, and ready to lay down his humble life on her threshold. History has no parallel to the faith kept by the Negro in the South during the war. Often five hundred slaves to a single white man, and yet, through these dusky throngs the women and children walked in safety, and the unprotected homes rested in peace. Unmarshalled, the black battalions moved patiently to the fields in the morning to feed the armies that would have starved, and at night gathered anxiously to 'hear the news from Marster,' though conscious that his victory made their chains enduring. Everywhere, humble and kindly, the bodyguard of the helpless, the rough companion of the little ones, the observant

friend, the silent sentry in his lowly cabin, the shrewd counsellor, and, when the dead came home, a mourner at the open grave. A thousand torches would have disbanded every Southern Army, but not one was lighted. When the master, going to a war in which slavery was involved, said to his slave: 'I leave my home and loved ones in your charge,' the tenderness between man and master stood disclosed, and when the slave held that charge sacred through storm and temptation, he gave new meaning to faith and loyalty. I rejoice that when freedom came to him after years of waiting, it was all the sweeter because the black hands from which the shackles fell were stainless of a single crime against the helpless ones confided to his care."

What a tribute is that! Again, speaking to an audience in Boston, Henry Grady said: " I catch another vision; the crisis of battle—a soldier struck, staggering, fallen. I see a slave scuffling through the smoke, winding his black arms about the fallen form, reckless of the hurtling death—bending his trusty face to catch the words that tremble on the stricken lips, so wrestling meanwhile with agony that he would lay down his life in his master's stead. I see him by the weary bedside, ministering with uncomplaining patience, praying with all his humble heart that God will lift his master up, until death comes in mercy and in honor, to still the soldier's agony and to seal the soldier's life. I see him by the open grave, mute, motionless, uncovered, suffering for the death of him who in life fought against his freedom. I see him when the mound is heaped and the great drama of life is closed, turn away and with downcast eyes and uncertain step, start out into new and strange fields, faltering, struggling, but moving on until his

shambling figure is lost in the light of this better and brighter day. And from the grave comes a voice saying: 'Follow him! Put your arms about him in his need, even as he put his about me. Be his friend as he was mine.' And out into this new world—strange to me as to him, dazzling and bewildering both—I follow! And may God forget my people—when they forget these."

Oh, my friends, at its best our Presbyterian Church has NOT forgotten the Negro. The smallness of our Negro membership today is not a fair indication of our labors. Some of our noblest souls have labored greatly for this people. One of these was Samuel Davies, in Eastern Virginia about 1748. After the Great Awakening about 1740, and more particularly after the Second Great Awakening, following the Revolution, earnest efforts were made to evangelize the Negroes. Dr. Archibald Alexander, a President of Hampden-Sydney College, and Dr. John Holt Rice, the real founder of Union Theological Seminary in Virginia, were diligent in preaching to and catechizing the Negro. Many, and perhaps a majority of our ministers in some areas, came to devote a considerable amount of their time to the Negro work, and some devoted themselves wholly to the service of this people.

One great name which stands out in particular is that of Charles Colcock Jones, who resigned the pastorate of the First Presbyterian Church of Savannah in 1832 while still a young man in his twenties to devote himself to this arduous ministry to slaves. Twice he was made a professor in Columbia Seminary, but twice he went back to that work, often facing a distressing lack of sympathy on the part of his own people. He organized in 1832 the Association for Religious Instruction of

Negroes and served as its Secretary for years, prepared a catechism, and did as much as any one man to arouse the conscience of the Church in this matter. He was rightly known as the "Apostle to Negro Slaves." At our first Assembly in 1861 he pled for an hour and a half, remaining seated because of long illness, for the spiritual interests of this race. He argued, "They are our constant and inseparable associates; whither we go, they go; where we dwell, they dwell; where we die and are buried, there they die and are buried; and more than all, our God is their God." In response to his appeal and on motion of Dr. Joseph R. Wilson, the Assembly, which had already so gloriously unfurled its missionary banner to the world, took another action in which we may find satisfaction and inspiration today as it unanimously adopted this resolution: "That the great field of Missionary endeavor among our colored population falls more immediately under the care of the Committee on Domestic Missions; and that Committee be urged to give it serious and constant attention, and the Presbyteries to cooperate with the Committee in securing pastors and missionaries for this field."

Another leader in this work was Dr. John B. Adger, who after twelve years as a missionary in Smyrna, began his ministry to Negroes in the basement of the Second Presbyterian Church of Charleston, S. C., in 1847. In response to his appeals and through gifts made by the white people of Charleston, a large church building for Negroes was erected at a cost of $7,700. He was succeeded by John L. Girardeau who, like Dr. Jones and Dr. Adger, was also to be a professor in Columbia Seminary and who was one of the most eloquent ministers our Church has produced. Refusing calls to large and

important churches, he gave himself wholeheartedly and gladly in ministry to the Negroes. Under his leadership the congregation grew until Zion Church, the largest in the city, was erected. It seated one thousand Negroes on the main floor, and two hundred and fifty whites frequently crowded into the balcony to hear the word of God as Girardeau proclaimed it in its simplicity and its power.

There were about fourteen thousand Negro Presbyterians at the end of the war. In spite of the pleas of Dr. Girardeau and other leaders, the most of these were lost to us quickly, going to the U. S. A. Presbyterian or to other Churches. Somehow we have not since attained a satisfactory strategy in Negro work. Great souls have labored among this people. Dr. C. A. Stillman, Dr. J. R. Howerton, Rev. A. L. Phillips, Rev. James G. Snedecor, Dr. R. A. Brown; these men and others, too numerous to mention, have given themselves wholeheartedly to the work. Only eternity will reveal the real significance of their contribution. Certainly it cannot be measured by the present number of our Negro members.

But the task still remains to be done. Five million five hundred thousand Negroes in our states are unreached by any church; two million five hundred thousand Negro children are not in Sunday School. The religious leadership of the race is for the most part inadequately prepared for its task and unable to meet the real needs of its people today. In one southern state, for example, out of a million Negro citizens, five hundred thousand are claimed as members by a single denomination which has 4,334 ministers. Only 39 of these are college men; only 93 finished high school; only 268 went to a theological seminary. Thus to 3,939 leaders with little educa-

tion is entrusted the spiritual well-being of nearly 500,000 souls.

We have not as a Church made our proportionate contribution to the religious life of this people during the years that are past. Surely the fact that Presbyterianism has its contribution to make among Negroes and that it can reach the members of that race is sufficiently attested by the marvelous growth in the membership of our Church in the Congo. The work CAN be done, under the blessing of God, if only we have a will to do it. Moreover the rapid growth of the educated class among the Negroes means that only an adequately trained ministry will be acceptable to these people in the future, and presents us with a greater opportunity and a greater challenge than perhaps ever before.

And what is the state today of our work for Negroes? In many respects it is bright with promise. We are fortunate, indeed, in the quality of the leadership which has consecrated itself to the task. Rev. Alex. R. Batchelor, who had apparently been providentially prepared for the work by his experience both in the pastorate and as a field worker in Religious Education, with the broad contacts in our Assembly which he had acquired in the latter capacity, has made a splendid beginning in his service as Secretary of Negro Work, and has laid well the foundations for its future development. Dr. Sam Burney Hay, for years the beloved pastor of the Presbyterian Church at Auburn, Alabama, and a man who has been in close contact with student life and with educational problems, is resigning that post of useful service to become President of Stillman Institute—now to be known as Stillman College. Our Church has no finer and more devoted servants than these. Snedecor Memorial

Synod has responded to their election with enthusiasm, and its ministers and members are looking to the future with fresh hope and courage. There are multitudes of open fields into which we can enter—and ought to enter right now.

At the moment—and we believe only for a moment—the financial aspects of the picture are discouraging. When this Committee was set up by our General Assembly two years ago, that body was asked to provide a minimum of $100,000 a year to finance the work and to make progress possible. The Assembly believed that it had provided for an income of that amount when it voted that Negro Work should receive 3.25% of its total benevolent gifts during the Church year just ended. Your Committee thought after that action that the work would be adequately supported, and we called Mr. Batchelor to become Secretary with that assurance. Somehow we had all overlooked the fact that 3.25% of the total benevolent gifts never has yielded $100,000 a year. So far as we can estimate it, the most such a percentage, without the aid of a special offering, ever has yielded was about $65,000.

During our first year of service to the Church we received just a little over $52,000. We think that is not a bad proportion of the $65,000 we might have received, when one considers that it was our first year and that many churches and presbyteries were delayed in putting the new percentage of gifts into operation. We are not discouraged, but we are greatly disturbed. This failure of the Church to provide funds has left us burdened with a heavy deficit even though we lived well within the spending budget of $85,000, which we proposed in the belief that it was conservative and which

was approved by the General Assembly of last year. Today we face the new year without any assurance that we can maintain a balanced budget in it.

Last May the General Assembly increased our percentage to 4.4% because this agency was to share in the Program of Progress through the benevolent budget of the Church, and that increase was supposed to yield for us the sum of $50,000 over and above the $100,000 which was known to be needed to provide for the ordinary necessities of the work. Today we face the very real possibility that this percentage may not even provide for our ordinary operating budget, much less for a program of advance. Certainly we must not ask disproportionate sacrifices of the Negro ministers and teachers of our Church. The average support provided for our full-time colored pastors last year was only $1,260. When it considered the tremendous increase in the cost of living in recent months, your Committee on Negro Work felt that it must increase those salaries this year even in the face of a possible deficit. Hence we have voted an increase of 20% in the salaries of these ministers, in full confidence that our Church will not let these workers suffer.

It is with such a need and such an opportunity as this that I come to you today. I plead not for the Committee on Negro Work. We are your servants. You may do with us as you please. But I do plead for the members of Snedecor Memorial Synod. I plead for our devoted workers at Stillman Institute and for our students there in preparation for future tasks. I plead for the great multitude of underprivileged and unreached men and women and children among the Negroes of the South.

Has there ever been a greater time for advance in Christian work among the Negro people than this?

This is a day of agitation, of suspicion, and too often of bitterness between the races. It is a time when the race issue is being made a political football in many quarters, and when many impractical and unwise solutions to our problems are being offered by leaders of both races. Those problems are complex and difficult. The way before us is not an easy one, and there are many points at which we are not agreed among ourselves. There is one point, however, on which we can agree. The Negro needs Jesus Christ. Evangelism and Christian Education are his hope, just as they are the hope of the white. Only if we have Christian leadership in both races, shall we find the way to a better day. The one real hope for the solution of our problems lies in the development of such a leadership among both peoples, that together we may walk hand in hand, in understanding and sympathy, in mutual respect and confidence, and in cooperation one with another.

The ground is level at the foot of the Cross. All of us alike stand in need of the redeeming blood of Jesus Christ. All of us alike find our hope in Him and in Him alone. It is His work to which we are summoned now.

Let us gird up our loins for this task. Let us support it as it never has been supported before. Let us claim for Jesus Christ the great potentialities of this people, that they in turn may enrich the spiritual resources of our Church, and bless our land!"

DEVOTIONAL

On Being Off Color

Read Galatians 3:24-29

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—I Samuel 16:7.

Samuel had been sent to the house of Jesse to select from his sons a new king for Israel. Samuel thought that Eliab, the first born, would be the likely choice but not in God's eye. The one who was chosen of God had been overlooked by man. They had not bothered to call him in from the fields. God's choice was David, not the oldest and not the largest of stature, for God looketh on the heart.

Recently I attended a luncheon of the Atlanta Christian Council. There were present several hundred Christian leaders from a dozen different denominations. The only Negro at our table of about forty persons was Rev. L. W. Bottoms. He was the only person who was off color. Often, as Mr. Bottoms and I go about together, we find ourselves in groups in which *I* am the only person who is not Negro. *I* am the one who is off color.

As we stand before the Lord, which is off color? Neither one, "for man looketh on the outward appearance, but God looketh on the heart." Our hearts are the same color, and best of all, our Lord has promised to honor each of us with His presence in our hearts. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with *all* saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians 3:17-19)

Chapter 4

THE AMERICAN NEGRO

When I came to this work, naturally, my book reading program became centered on the Negro. I needed to know of the background of the people with whom I was to work. Most of the books were college textbooks in history or sociology. I wanted a book that would be informative yet would challenge and thrill the reader. I found that book in *The Story of the American Negro* by Ina Corinne Brown. First published in 1936 the book was reissued in a revised edition in 1950. It is not an expensive book. A copy should be in every home library. It is published by Friendship Press, New York, and may be ordered from your denomination's book store.

The book is interestingly written. From the very first page its message grips the reader and urges him to read more. At places it makes us pretty uncomfortable yet does not irritate to the point where we want to throw it out the window or into the fire. It gives full credit for all that has been done and encourages us to do more. It should be read by all who are or would like to be interested in Negro Work.

With the permission of Friendship Press and the author, this chapter is practically a book review of *The Story of the American Negro*.[1] It is not intended to be a substitute for the book but to whet your appetites so you will order it today.

[1] Based upon material in *The Story of the American Negro* by Ina Corinne Brown; copyright 1950 by Friendship Press. Used by permission.

From Foreword—"Many Americans are accustomed to think of the Negro primarily in terms of a race problem. As one Negro writer has expressed it, he is more a formula than a human being—a something to be argued about, condemned or defended, kept down or helped up, to be worried with or worried over, harassed or patronized, a bogey or a burden. This feeling has made it difficult for white Americans to regard Negroes as persons and even the colored man's attitude toward himself has been affected by the prevailing notion."

The book, however, is not another study of the race problem, but an effort to look upon the American Negro as interesting and significant human beings, neither better nor worse than other folk of like opportunities. "He has been the occasion of countless state laws and three amendments to the Constitution. He has furnished the theme of thousands of books and unnumbered lectures, sermons and orations. His presence has brought forth riots, lynchings and bitter hatreds, though he has continued to be the theme of sentimental song and story."

All know that Negroes were brought to America by slave traders. We may not realize that American Negroes are a new people—a combination of many types from the old world. This combination in turn has been modified and changed in custom, temperament, and even in physical features by their life in the new world. "One may find references to the sickly Gaboons, the slothful, quarreling men of Calabar, the adaptable Whydahs, the handsome and good-humored Congoes, the intelligent but physically weak Senegalese, the proud Fantinians, the Ebbos, 'hardy and stubborn but much addicted to suicide,' and the Coromantines of the Gold Coast, 'all born heroes' with 'not a coward or a rascal of that nation.' But what-

ever the tribal background or the personal character and skill, slavery leveled them all to a common bondage and a common status. On American soil these diverse groups became one people."

"The first contact of the Negro with the North American continent is not surely known. There is a tradition that at least one Negro came with Columbus probably as pilot of the Nina." We are certain that a Negro, Estevan, landed with Navarez in Florida in 1528. He and three white men survived the unfortunate expedition, wandered for years in the southern area of our country, and finally reached a Spanish settlement in Mexico. He was sent as guide for a Franciscan monk in an effort to discover the seven fabled cities of Cibola. He was given instruction to make reports by sending back wooden crosses; the size of the cross was to indicate the relative importance of the news. "Estevan pushed on until he reached the first of the Seven Cities. With a following of some sixty Indians gathered together on the way, he seems to have entered the town in state. For the Indians of the town, who presumably had never seen people of another race, the appearance of a black man claiming to be the messenger of white men was too much to believe, and Estevan was killed."

"It is also certain that 'black men and red men' were with Coronado when he set forth on the famous expedition of 1540. The large number of Negroes in the New World at this time is suggested in reports of Negroes in Mexico who 'elected a king'; of Sir Francis Drake's alliance with a 'tribe of savages and self-freed Africans'; and of John Hawkins' use of a Guinea Negro, educated in Portugal, as an interpreter."

More than a year before the landing of the Pilgrim

Fathers twenty Negroes were brought to Jamestown by a Dutch man-of-war. The slave trade developed slowly. It is estimated that one hundred thousand slaves were brought to this country during the first fifty years of the eighteenth century. The profits of the trade caused an acceleration, and by 1790 there were seven hundred thousand slaves in America.

The first slaves bought in Africa were probably prisoners of war, already in slavery to a victorious king. As demands for human cargo grew, wars between tribes were encouraged. If slaves were not produced in this manner, the people of a tribe were in danger of kidnapping raids.

Little need be said of the horrors of the middle passage. It was estimated that about twelve percent died on the way to America. Scarcely half of those who left Africa lived to make the trip and become adjusted to strange food, colder climate, enforced labor, and the reorganization necessary to the new life.

The treatment of slaves differed with individuals and with the type of work in different sections of the country. "The tragedy of slavery did not lie in the fact that the slave worked long hours, that he had too little of food and clothing, that he was often flogged, or even that he was sometimes sold away from his family. The tragedy lay in the fact that from infancy he was so conditioned and trained by precept and the collective expectation of his world that he often came to believe in his own inferiority and to accept his servile status as a matter of course. The slave system could continue to exist because it had made of him a slave in mind as well as in body. This was the crime of slavery, and, in part, of the plantation itself, and from its shadow the Negro

masses have not yet wholly emerged." As the children of Israel, leaving the bondage of Egypt, often hungered for the slave days rather than assume the responsibilities of freedom, so the American Negro had difficulty adjusting himself to a freedom, forced by military and civil forces, but for which he had not in any way been prepared.

Then followed the tragic era of the reconstruction period. The most capable Southern leadership was gone or broken in spirit. Sidney Lanier wrote a friend, "Perhaps you know that with us of the young generation in the South, since the war pretty much of the whole of life has been merely not dying." Millions of white people bitter from defeat, and millions of black people newly freed from slavery, stood in the midst of this ruin under the necessity of finding some way in which they could live together, no longer as men with things but as men with men. "When over a million children were added to the school population, with no appreciable increase in revenue, it was clear that in the South neither the black child nor the white could possibly have an equal opportunity with the rest of the nation's children, at least for a long time to come."

"In spite of the difficulties almost every city of twenty thousand or more had by 1890 established graded schools for both groups. In the country areas, common schools of a sort had been set up. Thousands of Negroes born in slavery were now teaching their own people. Although many white people disapproved and there had been burning of schoolhouses, others lent their aid. The largest public school for colored children in South Carolina had over a thousand pupils and was taught by

Southernborn white women, as were similar schools in Baltimore, Richmond, and New Orleans.

"From 1874 to 1890 the sixteen Southern states had nearly doubled the common school enrollment of white children and almost trebled that of the colored pupils. State teachers' institutes were being held for both groups, and every state had either established or laid plans for normal schools for both groups. There were at the end of the period twenty-five thousand colored teachers at work and more than a million colored children in school. Colored people themselves were paying thousands of dollars in tuition, and of course as they began to accumulate property they paid property taxes."

In the years that followed there developed a growing group of Negro leaders. Negro churches developed their own leadership, and learned from their own mistakes as they established publishing houses, schools and colleges. "There were an increasing number of substantial middle-class Negro homes with pianos and marble-topped center tables holding photograph albums and family Bibles, the families taking Sunday walks in the woods and spending winter evenings with books around an open fire. In such homes were growing up men and women who have lived to add richness and distinction not only to their race but to American life as a whole."

In the year 1900 Booker T. Washington wrote the story of his life and called it *Up from Slavery*. Shortly after, W. E. Burghardt Du Bois published *The Souls of Black Folk*. Each book deserves a permanent place in the annals of American life. One man looked back to a slave cabin and to the dark masses of his people and wonderingly said to the world, "See how far we have come." The other man, looking at this growing group of educated

Negro leaders and realizing the barriers before their further progress, says that we still have far to go.

Gunnar Myrdal, an independent Swedish sociologist, in his report for the Carnegie Foundation, published in 1944, has crystalized for our thinking this idea of what the Negro wants. He says that he wants just about what the Southern white thinks he wants, but in an exact reversal of order. We usually jump to the conclusion of intermarriage amalgamation. Myrdal says that is the last thing he thinks of. More than anything else, the Negro wants a fair chance to earn a living and gain the rewards of thrifty living. Our book says that they ask persistently and insistently for three things: the right to vote, civil equality, and education according to ability. Discrimination based on race causes the Negro to waste untold amounts of energy in fear, uncertainty, humiliation, and disgust. If he believes the worst of every situation, he grows bitter and cynical. If he tries to believe the best, he lays himself open to deliberate insult.

Negroes have given to America the most genuine folk music she has. They are the almost ritualistic prayer songs, the sorrow songs in which, often in Biblical terms, the oppressed slave found escape and release from harsh reality. We call them "spirituals." Their authors are unknown. They are the product of the African slave and his life in America. One has but to hear such songs as "Joshua Fit de Battle ob Jericho," "Lord, I Want To Be a Christian," and "Swing Low, Sweet Chariot," to realize that here is richness, imagery, and a folk art that is one of the few original and significant contributions to American life.

Paul Laurence Dunbar was the first Negro poet to achieve general recognition. A book of his poems is worthy of a place in any library. To read his poems is

an enriching experience. Many others are mentioned in our book with a tantalizing sample from their writings. To the list could be added many modern authors.

The Negro press is now a force in American life. Negro leaders have gained the highest national and international recognition. Books and even movies by Negro authors rate high in popular appeal and demand.

In the final chapter of the first edition of *The Story of the American Negro,* the author says, "I am keenly aware, however, that many readers will not wish to stop with things as they are. To people who are at all concerned with human welfare there is always the question of what may be. Moreover, the story really is not ended. It goes on today and down through repeated tomorrows, and we of this generation, black and white, will live the story of those days and years." She addresses this postscript to white Americans, mainly the members of the Christian Church. We often hear it said that we should simply follow the teachings of Jesus. "But to solve the race problem by applying the teachings of Jesus would involve at least three things: (1) an understanding of what the teachings of Jesus really are; (2) a knowledge of how these principles can be applied to a complex social problem; (3) and the ability to get people at large to subordinate personal ends in a commitment to those principles. And that, I take it, leaves the problem about as difficult as it was in the beginning."

"The Christian Church has within it the possibility of leadership in writing tomorrow's story of the Negro. It professes a belief in the essential oneness of the human family, a faith in the divine potentialities of all humankind, a commitment to the way of love, and an allegiance to a Teacher who placed at the heart of His message a respect for human personality."

DEVOTIONAL

How To Be Forgotten

Read Numbers 13:1,2,17-33; 14:6-9

"If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."—Numbers 14:8.

These are the words of Joshua and Caleb, two of the twelve spies who had gone ahead to search the land and report their findings. They agreed with the other ten that there were difficulties ahead. Entering the promised land would not be easy. They disagreed with the other ten in that they wanted to proceed in spite of difficulties. These two men encouraged God's people to go forward. "If the Lord delight in us," they said, "He will bring us into the land and give it to us."

Unfortunately, they were outvoted. The other ten men discouraged the people. They felt that nothing could be done at this time. From them we have gotten the expression "grasshopper complex." Because of their lack of faith in God, they felt like grasshoppers before the difficulties that lay ahead. As a result, Israel's entrance into the promised land was delayed forty years.

As I have tried to teach Old Testament to groups, I often ask the group to name some of the twelve men who went in to spy out the land. All their names are given in the Scripture account, but I have never found one person who could name over two and they were always the same two, Caleb and Joshua. Those who discouraged the people have been forgotten.

A generation passed before Israel did cross into Palestine. God's plan for His people was not changed, only delayed. Of the twelve spies, only two lived to enter the promised land. Yes, they were Caleb and Joshua.

Chapter 5

OTHERS HAVE SOWN

As I consider the gracious reception and the Church-wide encouragement extended us, I could wish that the pioneers in this great work could be here to enjoy it with us. Theirs was the task of breaking the ground and sowing the seed. We are today enjoying the harvest. I mention just a few here in this chapter. Others will be listed in the chapter on Stillman College.

Those of us who are interested in the evangelization of the Negro race are traveling in noble company. Those who have gone before were great souls. They were men of brilliant intellect and strong conviction. Four were honored by their Church by being elected Moderator of the General Assembly. Several were called to be college presidents and five or six taught in our seminaries. I want you to know some of them.

Samuel Davies (1724-1761)

As we study the lives of some of the leaders of our Church's work among Negroes we realize that they were great men of God. They were so big that no living soul was excluded from their hearts. This was true of Samuel Davies, the first of America's ministers to become noted for his service to Negroes.

To minister to Negro slaves was no test to Samuel Davies' courage and humility. He had been thoroughly tested when he went to Virginia to preach to Presbyterians. For Presbyterians in "Church of England" Virginia were dissenters and trouble-makers. It was neces-

sary for him to receive a license from the General Court and he was limited to preach on the properties of certain men who had reputations that assured the authorities that there would be no trouble.

Samuel Davies soon won the confidence of all men in Virginia, even those of the Church of England. "He gloried more in being a Christian than in being a Presbyterian though he was the latter from principle. His truly catholic address to the established clergy of Virginia is a demonstration of the sincere pleasure it would have given him, to have heard that 'Christ was preached' . . . by those who 'walked not with him' and whom he judged in other points to be mistaken."[1]

This missionary to the dissenters of Virginia and preacher to Negro slaves was chosen to accompany Gilbert Tennent on a trip to England to solicit funds for the College of New Jersey at Princeton. To large congregations in England he demonstrated his powers of pulpit eloquence. His mission was greatly successful. Later he was called from his mission service to become president of Princeton.

"The number who attend my ministry is uncertain but generally about 300 and never have I been so struck with the appearance of an assembly as when I have glanced my eye to that part of the meeting house where they usually sit, adorned with so many black countenances eagerly attentive to every word they hear and frequently bathed in tears. A considerable number of them (about a hundred) have been baptized."

At one sacrament occasion he had the pleasure of seeing forty of them around the table of the Lord, all of whom made a credible profession of Christianity . . .

[1] From Introduction to *Sermons by Rev. Samuel Davies, A.M.*

he believed that more than a thousand Negroes attended on his ministry at the different places where he officiated.

Dr. Davies' greatest service was that of securing gifts of Bibles and Watts hymns for the Negroes. To obtain these many learned to read. He wrote to one of these benefactors, "I wish, Sir, you could hear some of these sacred concerts. I am persuaded it would surprise and please you more than an Oratorio or St. Cecilia's Day."[2]

Dr. Davies was called from his ministry to succeed Jonathan Edwards as president of Princeton.

Archibald Alexander (1772-1851)
John Holt Rice (1777-1831)

Samuel Davies was followed in Virginia by these two great men of God. It is interesting to note that both of these men paid tribute to the value of their experience in preaching to Negroes. Dr. Rice said, "I once, you know while living in the country, preached a part of my time to the black people. I then adopted a plain style of speaking suited to their capacities."[3]

Of Dr. Alexander it was said, "It deserves to be noted by all ministers and candidates that one of the chief external means by which Dr. Alexander attained what are often called his inimitable excellencies as a preacher, was his several years . . . preaching in the humblest and most destitute places, often in the open air, and adapting his language and manner to minds that needed the plainest kind of instruction."[4]

[2] *The Religious Instruction of Negroes* by Charles C. Jones.
[3] *A Memoir of the Rev. John H. Rice, D.D.* by William Maxwell, 1777-1831.
[4] *The Life of Archibald Alexander, D.D.* by James W. Alexander, D.D., 1772-1851.

Dr. Alexander wrote, "In many instances those who had been brought into the Presbyterian Church were swept off by one or the other of these sects. But as long as I was acquainted with the congregation at Cols Creek, I never knew one of them to leave their own communion for another."[5]

Charles Colcock Jones (1804-1863)

As Dr. Girardeau was the most attractive and interesting, Dr. Jones was the most d i l i g e n t, the most t h o r o u g h student, and the most daring. I doubt if any other person knew the need of the N e g r o and what had been done to meet that need, as did this great Georgian. His book on *The Religious Instruction of the Negroes in the United States* shows an amazing knowledge of the acts and actions of every denomination in the South and in the free states of the North.

He left the pastorate of the First Presbyterian Church of Savannah to return to his native county (Liberty) to give full time to the education and evangelization of the Negro. Twice he was called to teach at Columbia Theological Seminary (1835-38, '47-'50) and for seven years he was secretary of the Board of Domestic Missions in Philadelphia (1850-57). The rest of his life was spent in Liberty County, Georgia. His *Catechism for the Oral Instruction of Colored Persons,* a volume of one hundred and fifty pages, was printed in several editions.

Dr. Jones was a rare combination as he honestly faced the difficulties of this work yet held up the highest standard of teaching and service for the Negroes of his day. He felt that civil agitation should not in any way detract from the zeal of the church in its ministry to this needy people. He suggested that permission be asked of

[5] *Ibid.*

the planter before services be held and that any program for the religious instruction of Negroes be consistent with the laws of the states. Yet, his program was so daring for his day that he almost suffered persecution.

His program for ministers was as follows:

1. That Pastors of churches in which are white and Negro members give pastoral care to both races.
2. That a portion of each Sabbath be devoted to the evangelization of the Negro.
3. That they establish Sunday Schools for Negro children.
4. That the catechism be used for instruction.
5. That they baptize children, solemnize marriage, and conduct funerals.
6. That Negro members be disciplined by sessions.
7. That they endeavor to arouse masters to their religious obligation to their servants.
8. That an effort be made to provide missionaries for full-time work among the Negro (at $500.00 per year, ten planters at $50.00 each would finance it).
9. That planters be brought under religious influence of the church and conditions of the servants be improved to include
   a. Comfortable houses.
   b. Adequate clothing with encouragement to neatness.
   c. Provisions, sound, good and abundant.
   d. Just labor with time provided for cultivation of their own crops.
   e. Punishment upon those proven guilty neither in anger nor out of proportion to the offense with as little resort to corporal chastisement as possible.

f. Sick attended to.

g. An effort to regulate and restrain their conduct toward each other.

In closing his book Dr. Jones commended the work—

1. To Masters—
   To give unto servants that which is just and equal.
2. To Ministers of the Gospel—
   Our Lord though rich became poor for our sakes.
3. To Members of the Church of Christ—
   Expected to be forward in every good word and work.
4. To Every Lover of His Country—
   The moral and religious improvement of two million, eight hundred thousand persons must be identified with our individual peace and happiness and with our national prosperity and honor. "Righteousness exalteth a nation."[6]

John B. Adger (1810-1899)

In an anniversary sermon preached in the Second Presbyterian Church, Charleston, S. C., Dr. Girardeau gave a list of sixteen able ministers of the gospel who had gone forth from that church. Of these, four were outstanding in their service for Negroes.

Says Dr. Girardeau of the Second Church, Charleston, "Concurring most heartily and promptly in the suggestion of one of her own sons, the Rev. John B. Adger, who had, in consequence of a disease of the eyes, been constrained to return from a foreign field in which he had zealously expended missionary labor and whose sym-

[6] *The Religious Instruction of Negroes in the U. S.* by Charles C. Jones.

pathies were called forth by the spiritual wants of the colored people in his native land, this church through the concerted action of her pastor, session and congregation assisted in originating an enterprise contemplating their more efficient religious instruction."[7] Dr. Girardeau went on to pay tribute to "his rare energies, clear judgment and compassionate heart" given to the service of Charleston, S. C.

Dr. Adger came from a fine family. When he was being assailed for wanting to establish a church for the Negroes, his father and brothers stood by him and supported the project. Later when Dr. Girardeau took up the work, several Adgers signed a petition to unite with his church.

It was no easy accomplishment for Dr. Adger to win the consent of the citizens of Charleston for the organization of a separate Negro church. Twenty-five years before, a plot had been discovered among the Negroes which was to have led to insurrection. Many Negroes were tried. Most of them were cleared but about forty were hanged. As a boy, Adger had seen twenty-one hanged from one gallows.

Dr. Adger realized that the gallery provision for worship by slaves was inadequate and that the messages were prepared for the educated white congregation with little thought for the souls of the Negroes. Breaking through the fears of many to the establishment of a Negro Presbyterian Church was Dr. Adger's greatest accomplishment.

The sermon which he preached and which led to the approval of his project by the Second Presbyterian

[7] *Sermons on Important Subjects* by Girardeau.

Church and by Charleston Presbytery was from the text, "The poor have the gospel preached unto them." This sermon was later reviewed in the Southern Presbyterian Review by Dr. Thornwell. A passage from that sermon is adequate tribute to Dr. Adger and his passion for Negro evangelism.

"The poor of this city are easily distinguishable. Nowhere are the poor more distinctly marked out than our poor, and yet strange to say, nowhere are the poor so closely and intimately connected with the higher classes as are our poor with us. They belong to us. We also belong to them. They live with us, eating from the same storehouses, drinking from the same fountains, dwelling in the same enclosures, forming parts of the same families. Our mothers confide us, when infants, to their arms and sometimes to the very milk of their breasts. Their children are, to some extent unavoidably the playmates of our childhood . . . and then, either they stand weeping by our bedside or else we drop a tributary tear by theirs, when death comes to close the long connection and to separate the good master and his good servant.

"Such, my friends, are those whom we consider the poor of this city. See them all around you, in these streets, in all these dwellings; a race distinct from us, yet closely united to us; brought in God's mysterious providence from a foreign land, and placed under our care, and made members of our households. They fill the humblest places of our state of society; they serve us; they give us their strength; yet they are not more truly ours than we are truly theirs. They are our poor—our poor brethren; children of our God and Father; dear to our Saviour; to the like of whom He preached; for the like of whom He died; and to the least of whom every

act of Christian compassion and kindness which we show, He will consider as shown also to Himself."

He won a great victory over the fear and prejudice of his day. He laid a foundation on which his successor built a great work.

John L. Girardeau (1825-1898)

I frankly confess that the life and service of Dr. Girardeau, especially in his work for the Negro, is the most thrilling of the many great ministers of our Church who have served in this field. He "had all the gifts that belong to the orator—figure, voice, gesture, emotion, imagination and magnetism."[8]

In 1860, a student at Columbia Theological Seminary was in the home of one of the professors, Dr. John B. Adger. Pointing to Dr. Girardeau who was on the other side of the room, Dr. Adger emphatically affirmed, "There is the Spurgeon of America, the grandest preacher in all of our Southland." This statement then seemed to be a very extravagant one and provoked the criticism, "See how these South Carolinians love one another." Afterwards this student (Dr. Joseph B. Mack) said, "I often realized that it was strictly and entirely true."[9]

At a meeting of the National Democratic Committee in Charleston, S. C., Col. Alfred Robb, a Presbyterian elder from Nashville, Tennessee, met another delegate, Gen. Benjamin F. Butler of Massachusetts. It was Sunday morning. When asked where he was going, Colonel Robb replied, "To hear a great white preacher whose life is

[8] George A. Blackburn in Preface of *Sermons on Important Subjects* by Girardeau.

[9] *The Life Work of John L. Girardeau* by George A. Blackburn.

consecrated to the salvation of Negroes." General Butler exclaimed, "Well, as I have never heard of any such thing as that, I will go with you." On entering the church they found the Negroes occupying the main floor, while the whites were seated in the gallery. Colonel Robb said, "After the preacher took his seat, deeply impressed, I was with closed eyes meditating on the wonderful sermon, when I heard someone sobbing. Looking around, I saw General Butler's face bathed in tears. Just then the church officers came for the usual collection and at once General Butler drew from his pockets both hands full of silver coin and cast it into the basket with the audible remark, 'Well, I have never heard such a man and have never heard such a sermon.' "[10]

Dr. J. M. Buckley, Northern Methodist minister and editor of the New York Christian Advocate, dropped into a service in Columbia, S. C. After hearing Dr. Girardeau, Dr. Buckley said, "I have now to say that, having heard Thomas Guthrie of Edinburgh, James Hamilton of London, and Mr. Spurgeon six or eight times, it has never fallen to my lot to hear a more absorbing, spiritual, eloquent and moving sermon on an ordinary occasion. It made all the preaching I have ever done, and nearly all I have ever heard, seem like mere sermonizing."[11]

"Why did this man, the equal of any in America, refuse calls to New York and Philadelphia, to Baltimore and Washington, to St. Louis and Louisville, to Nashville and Atlanta, to Memphis and New Orleans, where he could have been admired, renowned and influential . . . to work among slaves, Negro slaves, and to the most

[10] *Ibid.*
[11] *Ibid.*

inferior of them, even to the gullah Negroes of the tidewater section of South Carolina?"[12]

It is said that Dr. Girardeau's primary reason was probably his love for his native state of South Carolina. As a boy he was impressed with the idea that the state of South Carolina was his native land to which his love and loyalty was due as that of a child to the mother who gave him birth. When urged to accept a call to Atlanta he said, "I would rather accept $400.00 and a cabin in a country church in South Carolina than the $4,000.00 and the splendid manse in the magnificent city of Atlanta. By the grace of God I was born in this State, through the mercy of God my home all my life has been in this State, and it is my heart's desire and prayer that my lifeless body shall sleep beneath its sod until the resurrection morn."

He was a chaplain in the war. When it was over, he was released from a federal prison and was traveling with others in a wagon. When they crossed the line into South Carolina, he called to the wagon to stop. He got out and laid his head on the ground and with streaming eyes exclaimed, "O, South Carolina, my mother dear, God be thanked that I can lay my head on your bosom once more."

The love of Christ constrained him in a special calling to serve the Negroes of his own state. Had it not been for this, he probably would have gone to a foreign field. On the large plantations of the coastal areas were large groups of Negroes who lacked the personal care and attention that the smaller groups received upstate. Wherever he went the Negroes looked upon him as their own preacher. He would preach to the

[12] *Ibid.*

whites at the Sunday morning service and immediately following the service the church would fill up with slaves.

Dr. John A. Broadus, outstanding Southern Baptist, relates that when he entered the ministry he wrote to his former chaplain at the University of Virginia for some hints that would be a help to him. To his request he received the following laconic reply: "Study Butler's Analogy and preach to the Negroes."[13] Dr. Girardeau had a rare combination of a keen analytical mind and ability to reach down to the level of the ignorant Negroes.

In Charleston a separate church had been established for the Negroes by the Second Presbyterian Church. Dr. John Adger had been the preacher and was succeeded by Dr. Girardeau. At first, the membership of the church continued as a part of the Second Presbyterian Church. At Dr. Girardeau's suggestion and with the permission of the Presbytery, it was organized into a separate church. Starting with thirty-six members in 1854 it had grown to over six hundred members.

Mr. Edward C. Jones, a layman of the Second Presbyterian Church, assisted Dr. Girardeau in his services. He tells of this interesting development: "I was sent for by Mr. Robert Adger and to my utter surprise he said, 'I am satisfied that Dr. Girardeau needs a larger building, and since his revival services, I find it is my duty to place my children under Dr. Girardeau's teaching; and, if it is possible, I want to join his mission church.' " He told of five or six others who wanted to come with him. Charleston Presbytery granted these permission to unite with the colored mission and a covenant was drawn which declared, "That we enter this

[13] Dr. W. T. Hall in Preface to *Sermons on Important Subjects.*

church as white members of the same, with the fullest understanding that its primary design and chief purpose is to benefit the colored and especially the slave population of this city, and the white membership is a feature added to the original organization for the purpose of better securing the ends of that organization. We declare, further, that we have chosen to attach ourselves to this church, not only for the benefit of ourselves and our families, which we believe will be secured by such a connection, but also that we may assist by our means and our personal efforts in the support and procreation of this missionary work." This covenant was signed with thirty-two names. At one time there were sixty-two white members reported to Presbytery.

Dr. Girardeau's wonderful work was interrupted by the terrible war. He became a chaplain of the Twenty-Third Regiment of the South Carolina Volunteers. Following the war a group of Negroes petitioned him to return as their pastor. One hundred and sixteen wished to be enrolled. Subsequently the membership swelled to over four hundred and fifty. Following the war most of our Negro membership went to the "Northern" Church but this group stayed in our Church until an action of the General Assembly recommended that the Negroes be placed in a separate Church. Five years later Dr. Girardeau went to Columbia Seminary as professor. The church is now a member of the Presbyterian Church, U.S.A.

DEVOTIONAL

How Many Times Make a Habit?

Read Psalm 23

"And the Philistine drew near morning and evening, and presented himself forty days."—I Samuel 17:16.

All of us know the story of David and Goliath. Few realize that it has a background of a defeat complex based on repeated failure.

When David volunteered, Goliath had been coming out twice a day for forty days. At first, the heart of every true soldier beat heavily within his breast as he realized that one man could gain a victory for all Israel. But no one went forth. Now they had gotten used to failure. One soldier would say to another, "Goliath will come again today and we will fail. We did yesterday."

It is easy to get used to defeat. "Temptation will come today and I will go down before it. I did yesterday." Such is the plight of too many of God's people. It is even more difficult when this is the experience of a group. Habits of failure may become the accepted custom of a group or an area. They are taken for granted and hard to change.

They can only be changed by those who come from a close fellowship with God. David had been tending the sheep, and out there alone with God had learned that the Lord was his shepherd. When he offered to change this established custom, they ridiculed him, but his purpose was firm. He called to Goliath, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou has defied."

Eighty times had Goliath come and eighty times had Israel failed. It had become a habit. David, having come from communion with God, changed a habit of defeat into victory.

Chapter 6

I STAND CORRECTED

It would be expected that one who had accepted a call to this type of work would of necessity change his point of view on a good many questions. I was in a sense committed to a process of "Thinking Black." As I think back, I am amazed at how little I knew of Negro life. I was shocked into seeing that some things I had done were wrong. I was surprised to find that some things I had taken for granted had little or no support in truth. I had heard them so often I had taken them for granted.

I first became acquainted with what it meant to be a Negro when I took a trip to Florida in my car to attend a Christian Conference for Negro Youth. Traveling with me were Rev. L. W. Bottoms, who has since become my assistant in the Division of Negro Work, and Dean B. B. Hardy, of Stillman College. It was a most enjoyable trip but an education for me. As I traveled with these two fine men, I discovered for the first time that there was no place where they could get dinner and for them no rest room facilities. We passed through two towns in which there were Negro colleges, but it was summer and the college dining room was closed. We had planned our trip so we would spend the first night in Thomasville, Georgia. It was after three o'clock in the afternoon when we pulled up to the manse of our Negro Presbyterian Church. We were welcomed by the pastor, Rev. R. D. Roulhac, who said, "Come in, dinner is ready." He knew what I had never realized, that

these men could find no restaurant along the way, so he had dinner ready for them.

I believe these conditions are changing. Many bus stations have provision for serving Negroes. As we drove toward Ocala, Florida, I said, "I wish it were possible for you men to see Silver Springs, one of the most beautiful natural sights in America." It seems that we had not traveled ten miles when a large roadside sign announced: "Negroes May Now See Silver Springs." Dean Hardy said, "Their eyesight must be getting better." On our return trip up the eastern shore we passed Marineland. I went to the ticket window and told them that I had two guests in my car who were Negroes. Would they be permitted to enter? I was told "Yes." I had told them that one was a Presbyterian minister and the other a college dean. I discovered that all ministers pay half fare. It was my third time to see Marineland. On other trips I had paid full fare. Being a Scotchman, I was glad to stand corrected.

When I came to this work, I had never taken the trouble to study carefully the passage of Scripture from which we get our assumption that the Negro race is doomed by a decree of God to a life of servitude. We have learned from childhood that "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." Yet many have taken it for granted that God would condemn a whole race to servitude forever because one person looked upon the body of his drunken father.

My last service with the Board of Christian Education was to attend the Quadrennial Convention of the International Committee of Religious Education, meeting in Des Moines, Iowa. How glad I am that I attended that meeting, for one of the speakers was our own Dr.

E. T. Thompson of Richmond, Virginia. In one sentence he corrected my assumption and misinterpretation of the Genesis passage. Dr. Thompson said, "To understand the Bible for ourselves, to teach it effectively to others, we must take into account the literary form, we must also consider the immediate context and the general setting of the passage under consideration. I know that this seems like a very commonplace remark, and yet it is a principle which is frequently overlooked, and sometimes with unfortunate results. For example, there are many Christians who believe that God doomed the sons of Ham, the Negro race, to a position of permanent servitude. A study of the passage, Genesis 9:25 through 10:15, will make it clear that the speaker was Noah and not God, that the curse was pronounced on Canaan and not on Ham, and that the descendants of Canaan were the Canaanites who were not black people but white."

At my first meeting of Snedecor Memorial Synod, I remember telling them that God helping me I would never tell a joke that would ridicule Negro people. I have some good jokes about Negroes that I use but they do not come in that class. One I like, is about the Negro paratrooper who refused to jump when his turn came. The officer asked him why he didn't jump. He said, "Boss, I never likes to do anything that I has to do perfect the first time." That is a good story in any language. I used that one in the early days of our work when a mistake could have been tragic. In the class with the story that ridicules the Negro race is the type of entertainment we call the Negro minstrel. I doubt if there is any place for it in a church's program.

You may have heard men recite sermons that were supposed to have been preached by Negro ministers. They were ridiculous, ignorant, and sacrilegious. How different

is "An Ante-Bellum Sermon" by the famous Negro poet, Paul Laurence Dunbar. In those days, slave preachers were forbidden to make application of truth, so we notice that this preacher insisted, "Dat I'm still a-preachin' ancient, I ain't talkin' 'bout to-day." Here it is:

AN ANTE-BELLUM SERMON

We is gathahed hyeah, my brothahs,
In dis howlin' wildaness,
Fu' to speak some words of comfo't
To each othah in distress.
An' we chooses fu' ouah subjic'
Dis—we'll 'splain it by an' by;
"An' de Lawd said, 'Moses, Moses,'
An' de man said, 'Hyeah am I.' "

Now ole Pher'oh, down in Egypt,
Was de wuss man evah bo'n,
An' he had de Hebrew chillun
Down dah wukin' in his co'n;
'Twell de Lawd got tiahed o' his foolin',
An' sez he: "I'll let him know—
Look hyeah, Moses, go tell Pher'oh
Fu' to let dem chillun go."

"An' ef he refuse to do it,
I will make him rue de houah,
Fu' I'll empty down on Egypt
All de vials of my powah."
Yes, he did—an' Pher'oh's ahmy
Wasn't wuth a ha'f a dime;
Fu' de Lawd will he'p his chillun,
You kin trust him evah time.

An' yo' enemies may 'sail you
In de back an' in de front;
But de Lawd is all aroun' you,
Fu' to ba' de battle's brunt.
Dey kin fo'ge yo' chains and shackles
F'om de mountains to de sea;
But de Lawd will sen' some Moses
Fu' to set his chillun free.

An' de lan' shall hyeah his thundah,
Lak a blas' f'om Gab'el's ho'n,
Fu' de Lawd of hosts is mighty
When he girds his ahmor on.
But fu' feah some one mistakes me,
I will pause right hyeah to say,
Dat I'm still a-preachin' ancient,
I ain't talkin' 'bout to-day.

But I tell you, fellah Christuns,
Things'll happen mighty strange;
Now, de Lawd done dis fu' Isrul,
An' his ways don't nevah change,
An' de love he showed to Isrul
Wasn't all on Isrul spent;
Now don't run an' tell yo' mastahs
Dat I's preachin' discontent.

'Cause I isn't; I'se a-judgin'
Bible people by deir ac's;
I'se a-givin' you de Scriptuah,
I'se a-handin' you de fac's.
Cose ole Pher'oh b'lieved in slav'ry,
But de Lawd he let him see,

Dat de people he put bref in,—
Evah mothah's son was free.

An' dah's othahs thinks lak Pher'oh,
But dey calls de Scriptuah liar,
Fu' de Bible says "a servant
Is a-worthy of his hire."
An' you cain't git roun' nor thoo dat,
An' you caint git ovah it,
Fu' whatever place you git in,
Dis hyeah Bible too'll fit.

So you see de Lawd's intention,
Evah sence de worl' began,
Was dat His almighty freedom
Should belong to evah man,
But I think it would be bettah,
Ef I'd pause agin to say,
Dat I'm talkin' 'bout ouah freedom
In a Bibleistic way.

But de Moses is a-comin',
An' he's comin', suah and fas',
We kin hyeah his feet a-trompin',
We kin hyeah his trumpit blas'.
But I want to wa'n you people,
Don't you get too brigity;
An' don't you git to braggin'
'Bout dese things, you wait an' see.

But when Moses wif his powah
Comes an' sets us chillun free,
We will praise de gracious Mastah
Dat has gin us liberty;

An' we'll shout ouah halleluyahs,
On dat mighty reck'nin' day,
When we'se reco'nised ez citiz'—
Huh uh! Chillun, let us pray![1]

The most drastic change in my thinking came in the area of the relation of the two races—that any step toward a closer relationship was an immediate step toward intermarriage and amalgamation.

I happened to be listening to a broadcast by a news analyst from a Chicago station. It seems that he had mentioned on a former broadcast, two news items involving Negroes. One, I remember, was that a Negro had been elected captain of the Yale football team. He had received a good bit of correspondence from people whom he divided into three groups: the extreme in opposition, the extreme in favor of such a move, and the sincere middle group. He said that he was not interested in the two extremes, but for the middle-of-the-road group he would try to answer a question that was often asked of him: "Would you want your daughter to marry a Negro?" From memory I would sum up his answer in this way. No, he would not want his child to marry a Negro (both his daughters were sons), not because he believed the race was inferior, but because it was different. Successful marriage, he said, is never easy. Even minor differences should be considered. He went on to say that the difference of race would to him seem like an almost insurmountable barrier to happy and successful marriage.

[1] Reprinted by permission of Dodd, Mead and Company from *The Complete Poems of Paul Laurence Dunbar*. Copyright by Dodd, Mead and Company, Inc.

I could agree with that and upon further thought it would seem that intermarriage would be a personal error by anyone who had consideration for a home and especially the children of that home. The Bible injunction that we "be not unequally yoked together" (II Corinthians 6:14) could apply in principle in this field. I would agree also that such an attitude need not in any way reflect against either race.

"But isn't intermarriage inevitable if people of different races do not refrain from having any real friendships? That question is fairly easy to answer on the basis of experience . . . In scores of mission colleges, young white and colored teachers have been associated for years, eating in the same dining halls, sharing the same social environment, treating each other not only with courtesy and respect but with genuine friendliness. All the conditions are present which one would expect to lead to an occasional courtship and marriage. But I have never heard of one."[2]

Some feel that intimacy will result in amalgamation. I say that wherever there has been amalgamation there has been intimacy plus ignorance plus the Roman Church. An article in the *Negro Digest*[3] says that an interracial council of the Catholic Church is ready to push to the United States Supreme Court a test case (when found) to prove that no state has a right to forbid interracial marriage. They do this, of course, on the ground that marriage is a sacrament of the Catholic Church and no state has the right to forbid any person from partaking in a sacrament. This belief is not held by Prostestant Churches.

[2] *Blind Spots* by Henry Smith Leiper.
[3] *Negro Digest,* July, 1947.

Probably the most thorough and objective study of this whole question was made by Dr. Gunnar Myrdal, Scandinavian sociologist brought to this country by the Carnegie Foundation. In his two-volume report, *An American Dilemma,* Dr. Myrdal says that white Southerners were asked to rank in order of importance various types of discrimination. They consistently present a list in which types of discrimination are ranked according to the degree of closeness of their relation to the anti-amalgamation doctrine. The list would rank as follows:

Rank 1—Intermarriage.
Rank 2—Social etiquettes (dancing, bathing, eating, etc.).
Rank 3—Use of public facilities.
Rank 4—Right to vote.
Rank 5—Legal justice.
Rank 6—Economic privileges (jobs, land ownership, etc.).

Dr. Myrdal then notes that the list given by the Negro was practically the same but in inverse order. In other words, the last thing a Negro thinks of is intermarriage. Here is a quotation from Dr. Myrdal, "As a defense reaction a strong attitude against intermarriage has developed in the Negro people itself. And the Negro people have no interest in defending the explorative illicit relations between white men and Negro women. This race mingling is, on the contrary, commonly felt among Negroes to be disgraceful. The required soothing gesture toward the anti-amalgamation doctrine is, therefore, readily delivered. It is iterated at every convenient opportunity and belongs to the established routine of Negro leadership. For example, Robert R. Moton wrote, 'As

for amalgamation, very few expect it, still fewer want it; no one advocates it; and only a constantly diminishing minority practice it, and that surreptitiously. It is generally accepted on both sides of the color line that it is best for the two races to remain ethnologically distinct.' "[4]

There are and will continue to be cases of intermarriage but the general attitude of the better Negro is against it. One issue of the *Negro Digest* had its feature article headlined on the front cover—"Is Intermarriage Wrecking N.A.A.C.P."[5] Mr. Walter White, who is secretary of the National Association for the Advancement of Colored People, is so light that he is seldom taken for a Negro. A few years ago after the death of his first wife, he married a white woman. This article said that Negro America was shocked. In a year the membership of N.A.A.C.P. dropped 40 percent.

I have come to the conviction that intermarriage is not a problem in a Christian group. As Dr. Wallace Alston has said, "Let's not try to jump to conclusions for the future. We need to be Christian in our attitude and actions today."

Another field in which I found myself in danger of wrong attitude is in the relationship between social service and the redemptive gospel. My family came from Scotland, I being the youngest and the only one born in America. (My brother says that I am the Scotchman, born in America to save transportation.) Reared in a Scotch Presbyterian home, I have always been conservative in my theology.

Called from business to enter the ministry, it has been necessary for me to keep an intelligent faith. I had

[4] *An American Dilemma,* Vol. I, by Gunnar Myrdal.
[5] *Negro Digest,* June, 1950.

to have a reason for the hope that was in me. It is my conviction that it may be necessary for us to accept by faith some things that are beyond reason, but we are not called to believe anything unreasonable. It is not necessary to apologize for our gospel message.

"There is a Balm in Gilead." It lies in the fact that "He died for all." Nothing can substitute for this redemptive gospel. Our treatment of people, especially those of another race, is not a substitute for the gospel but the expected fruit of it. I have served for many years in Florida. When a tree bore oranges, we knew it was an orange tree. There was nothing unreasonable about that either. It was to be expected. The more we appropriate the Spirit of Christ, the more we become interested in *all* those for whom He died.

When I came to the work it was with the conviction that Negro Work was for Negroes. There is a sense in which that is true. We must provide Negro leadership to cope with the need of this hour. I could not possibly serve in this field without the help of my assistant, Rev. L. W. Bottoms, one of the finest ministers of our Church.

I must confess that I leaned uphill in this conviction. I had to be shown that the day of white leadership in Negro Work is not past. My eyes were opened at a conference of the Home Missions Council in Columbus, Ohio, by the message of Dr. James H. Robinson, a Negro Presbyterian minister of New York City.

In proof that the day of white leadership in Negro Work is not past, he quoted from the record of the Roman Church. The next summer Dr. Robinson spoke at the Massanetta Bible Conference and I went to hear him and talk to him.

Here are the figures he gave me, the latest available at that time.

The Roman Church claims 300,000 Negroes in America. Giving time to this work are 582 priests and 1600 sisters and brothers, a total of 2,182 full-time workers with Negroes. They have only 17 Negro priests.

The way is open for Negroes to enter the priesthood but they have not lowered its standard. Until Negroes are trained they use white leadership. What they are doing with white leadership is a natural for the Presbyterian Church. We can organize churches with Negro elders and deacons and (until a Negro minister is available) a white minister.

I doubt if we have organized a new Negro church without the personal help and supervision of the local white minister. It is possible in the near future for us to have a group of churches under a white minister and one of those churches a Negro church.

I stand corrected. We are receiving many requests for new churches. Either we must postpone our acceptance of these calls, lower the standard of the Presbyterian ministry, or use white ministers until Negro ministers are available. The Board of Church Extension has approved the last of these.

DEVOTIONAL

Was Peter a Presbyterian?

Read Acts 10:1-48

"But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean."—Acts 10:14.

Some years ago, I heard my good friend, Dr. S. J. Patterson, teach a Sunday school lesson on this passage. Here is a story of a preacher who was led by the Lord to accept a call to preach to a group whose hearts had been prepared for the truth he had to preach. The subject of Peter's first sermon was, "God is no respecter of persons."

Peter had learned from a vivid vision that this truth was essential to the full propagation of the gospel of the risen Christ. Prior to this message the Church was for Christian Jews only. It was generally understood that "Jews have no dealings with Samaritans."

In speaking of the verse Acts 10:14, Dr. Patterson said two things that I shall never forget. "Not so, Lord," he said, "is a contradiction." How true this is. If we say "Lord" and mean it, we cannot deny His command even if it crosses the line of our prejudices.

Dr. Patterson also said that Peter's statement, "I have never," made him a Presbyterian. We are slow to depart from established custom and procedure. Too often we would rather do nothing than do something out of the ordinary.

Presbyterians are like Peter in another respect. When God's Spirit directs, they are ready to approve. The present status of Negro Work in our Church is evidence.

Chapter 7

GUIDING PRINCIPLES

Some time ago, my colleague, Dr. John M. Alexander, was visiting in my home. He directs the Division of Radio and Television in the Board of Church Extension. As we chatted, he said something like this: "We could not possibly have realized the significance of certain decisions which we made in the early days of our Church's radio service. There is only one answer, the Lord led us into certain procedures that have been productive of much fruit." That has also been true in Negro Work.

Several procedures have formed themselves in our thought as we trusted for God's guidance in our work. One was, that groups grow in social righteousness, and another, that Negro and white leaders must meet in the interest of the advancement of Christ's kingdom.

I. *Groups Grow in Social Righteousness.*

Groups grow in social righteousness as individuals grow in personal righteousness. We can make greater progress by encouraging a group to take the next step than by insisting that they jump to the accomplishment of the ideal of perfection.

I am glad that it was not necessary for me personally to be a perfect Christian before I became a Christian at all. I came as I was, a sinner to a loving Saviour, and claimed His forgiveness for past and present failure and His sufficient grace for present accomplishment and future growth in righteousness. We are admonished to "grow in

grace, and in the knowledge of our Lord and Saviour Jesus Christ." (II Peter 3:18)

There are denominations that hold to the truth that santification is a gift of God's grace as is regeneration. They are known as the holiness branch of churches. In the Presbyterian Church, we believe that sanctification is a *work* of God's grace. In that sense, we are not a holiness church.

There are those who have a holiness attitude toward truth. Unless other Christians agree with them in all matters of doctrine, they will not fellowship with them. The Presbyterian Church has as complete and intricate a system of doctrine as any church. We call it "The Confession of Faith." We ask our pastors and church officers to subscribe to it but not those who are applying for church membership. Our profession of faith for church membership is simple yet fundamental. Four or five questions are suggested by our *Book of Church Order.* Summed up it is this: Are you a sinner in need of a Saviour and do you accept Jesus Christ the Son of God as your Saviour? It does not ask you to pledge to follow Christ but to *endeavor* to follow Him. These are the essential truths of salvation, according to our *Book of Church Order.* Other questions refer to our duties as church members.

When I was a seminary student I attended a State Convention of Student Volunteers at Presbyterian College. On the program was Robert Wilder, the great saint of God and founder of the Student Volunteer Movement. In a discussion group, this question of truth came up. Dr. Wilder said we should be graciously considerate in our attitude toward those who differ. As a seminary student who was rapidly learning all the an-

swers, I said, "Dr. Wilder, we can be so broadminded that we will have no conviction." The answer he gave has been a great help to me. "In reference to the person and work of Christ there can be no question." Christian fellowship starts with Christ as the Son of God and His atonement. From that we grow in knowledge.

There is another holiness group and it like the second group is found in all churches. I think of them as the social perfectionists. They would insist that we go all the way and that anything short of it is not worthy of the name Christian. We believe they are mistaken. Groups grow in social righteousness as individuals grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

In his book, *The Social Message of the Apostle Paul,* Dr. Holmes Rolston says, "To proclaim without compromise the demands of an absolute ethic in the midst of a situation in which this ethic cannot be realized may at times be both foolish and sinful." Dr. Rolston goes on to say, "The relation between the radical and the conservative principles must always be that of tension. And the basic interest of the church must always be on the side of the radical principle." And later he says, "As we face this inevitable tension in the life of the church, we would be wrong to conclude that those who hold to the radical principles are always right. In some situations it would be sinful to seek to hold the church to an absolute ethic that had no relation to that which was possible in the actual historical conditions the church was facing."[1]

Although expedience should never be the final rule in

[1] *The Social Message of the Apostle Paul* by Holmes Rolston, John Knox Press, Richmond.

Christian action, it should always be worthy of consideration. What seems to be a dilemma may have its solution in the familiar prayer: "Lord, give me the courage to change what ought to be changed, the patience to endure what cannot be changed, and the wisdom to know the difference."

Most of the differences which our Church has had with interdenominational agencies would be solved in the field of race relations by following this principle. We hold no brief for the injustice of discrimination or the embarrassment occasioned by segregation. Our differences arise over the procedure to be followed in correcting them. We believe there is a next step that all should take but that step may be different for different groups. Certainly, the next step for a town or church in New England would not be the next step for central Georgia, Alabama, or Mississippi. Some years ago, I took part on a panel at an interdenominational conference. We were considering the topic, "What is being done to improve race relations?" One group from a Northern state made a great point of having asked the young people of a Negro church to put on a program in the white church. To one living in the South this seemed like a pretty short step. Yet who am I to judge and who are they to judge me?

Many of the accomplishments in our Church would have been impossible if we had not followed this procedure. Churches and individuals have taken forward steps which could not have been taken had it been necessary to go all the way. In some cases the one forward step was taken in faith and with some degree of fear and trembling. It is not necessary to be without fear to be a courageous person. The courageous person advances in spite of fear. God has honored our faith and as we ad-

vanced the difficulties, like the Red Sea, rolled back. In most cases we were surprised that so many were ready for it.

The Church of Jesus Christ is a unique organization. In clubs and societies, members are received who have shown some evidence of attainment. They receive only the best. In the Church we receive members as they are and make them into the best. They are committed to a program of growth in which they promise to find God's will and endeavor to walk therein. Our churches have within their membership, men and women of different spiritual ages. There are babies who have just come into our fellowship and there are babies who have been members a long time but have never grown.

In a discussion group a minister asked, "Is not this first step just an entering wedge? How far are we going?" The answer is that we are going as far as the New Testament. What it says we want to do. We are to grow in grace.

As ministers and leaders we are committed to God's full will. We fall far short of attainment but in our hearts and desires we are at the top of the ladder. By our example, our teaching and preaching, we would bring the whole Church with us. It is a glorious journey toward the City of God but it is a journey that must be taken step by step.

II. *Negro and White Leadership.*

We were early led to realize that it was necessary for Negro and white Christian leaders to have more wholesome fellowship and to have it more often. There are problems involving the two races that are perplexing and confusing. What hope is there for solutions that are Christian if the leaders of the two races never get to-

gether? We have come to believe that *this* is the need of the hour. All of us who are officially interested in Negro Work are grateful that our Church is realizing the reasonableness of this procedure.

The leaders of our white churches go to Montreat for leadership training in the different departments of our Church's program. Without this training the work of the local church would be far below its present level. The leaders in our Negro Presbyterian churches also need this training. In the last few years, the way has opened for Negro leaders to attend most of these conferences. We have our popular conferences at Stillman College in which these leaders can better direct the Church's program because of their Montreat experience.

Someone has said, "If you go into Negro homes, they are like our homes because they have seen our homes. Their stores, juke joints, and liquor stores are like ours. But they have not seen our churches in action." All of us learn by example. What we see and hear has greater teaching value that what we read. As we learn by example we must also teach by example.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16) Paul said, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." (I Timothy 1:16) We are living epistles. It is a privilege that is ours because He is our Saviour. We are patterns of Christian living and church fellowship. The greater the need of those outside our immediate fellowship, the more eager are we to help in

His name. In so doing our fellowship is enriched because it is more Christ-like.

This was the motivating reason for our recommendation to the General Assembly that Snedecor Memorial Synod be dissolved so the commissioners from our three Negro Presbyteries could sit on the floor of Synod with those of our white churches. Last fall for the first time the Synods of Georgia, Alabama, and Louisiana met in this enlarged fellowship. This past winter a committee was planning one of our Negro conferences. One of our Negro ministers suggested that we use a procedure in registering that he had seen at Synod. Already the fellowship was bearing fruit.

Our Negro Presbyteries will continue as in the past. There is learning value in planning and executing a program. By maintaining our Presbyteries but dissolving the Negro Synod, we have accomplished a well-rounded program of Christian fellowship and church activity.

This change, approved by the General Assembly and the Synods involved, is based on this principle of the need for white and Negro leadership meeting for the good of all. This new fellowship involves the ministers and elders, the leaders of our Church. A Negro leader of another denomination has criticized this approach and claims that it divides the Negro people, asking privileges for the few leaders and not for all. Our answer is that this procedure hits at the very core of discrimination because it is based on leadership and not on race or color of skin. Some of the medical groups in our Southern states have opened their doors to Negroes who are doctors. A medical doctor, attending one of our synod meetings when we were voting on this move, said, "If the doctors can do this, surely Presbyterian elders and ministers can."

For years, Negro commissioners have attended our General Assembly, but there are only six or eight Negroes in a group of several hundred. In our three Negro Presbyteries are listed thirty-eight ministers and forty-eight churches. There are ten ministers and fourteen churches in white Presbyteries. Even if half of these possible representatives attended synod meeting there would be over fifty in attendance each year. We are grateful for this fellowship on a leadership level.

I have seen some things happen at church courts which I would not want our Negro leaders to learn. Sometimes we become irritated and irritating in our zeal for the truth as we see it. This, of course, is not the rule but the exception. Someone has said that the test of our Christianity is not the evangelistic meeting but the church court where we learn to differ in the spirit of Christ. The value of this fellowship can work both ways. Our Negro brethren may teach us, also. A poem has just appeared in one of our church papers which I have asked the privilege of using.

SELF-DETERMINATION

By Leslie Pinckney Hill[2]

(which he offers as "The Philosophy of the American Negro.")

Four things we will not do, in spite of all
That demons plot for our decline and fall;
We bring four benedictions which we meek
Unto the proud are privileged to speak,
Four gifts by which amidst all stern-browed races
We move with kindly hearts and shining faces.

[2] President, Cheney State College, Cheney, Pennsylvania.

We will not hate. Law, custom, creed and caste,
All notwithstanding, here we hold us fast.
Down through the years, the mighty ships of state
Have all been broken on the rocks of hate.

We will not cease to laugh and multiply.
We slough off trouble and refuse to die.
The Indian stood unyielding, stark and grim
We saw him perish and we learned of him
To mix a grain of philosophic mirth
With all the crass injustices of earth.

We will not use the ancient carnal tools.
These never won, yet centuries of schools,
Of priests, and all the work of brush and pen
Have not availed to win the wisest men
From futile faith in battleship and shell.
We see them fall, and mark that folly well.

We will not waver in our loyalty.
No strange voice reaches us across the sea;
No crime at home shall stir us from this soil.
Ours is the guerdon, ours the blight of toil,
But raised above it by a faith sublime,
We choose to suffer here and bide our time.

And if we hold to this, we dream some day
Our countrymen will follow in our way.

Sometime ago, I hit upon an application of Jesus' teaching about the Second Mile. He said, "And whosoever shall compel thee to go a mile, go with him twain." (Matthew 5:41) Jesus was a great teacher. He taught as one having authority because He was a teacher sent

from God. His illustrations were taken from everyday life, where men lived and where they walked.

In the teaching of the Second Mile, He introduced a new philosophy. If one compel you to go a mile, show him that you can go as far willingly as you went of necessity. Too often we bemoan the fact that we have been forced to do certain things. Jesus asks us to forget the forced part and go the Second Mile.

The spirit of the Second Mile makes every life journey a fellowship rather than a forced fairway. Jesus saw the need of that fellowship in winning men and in solving problems of individual and group relations. The Second Mile takes men off guard. It makes them susceptible to our message. It brings men together.

Every life relationship needs the truth of the Second Mile. When two individuals have gotten at cross purposes, the only hope for renewed harmony lies in the Second Mile. If each demands his full rights, there can be no reconciliation.

A home, to be Christian and to be a permanent blessing to all in the household, requires the spirit of the Second Mile. Such a spirit and such a permanence cannot be present when members of the household do only what is demanded.

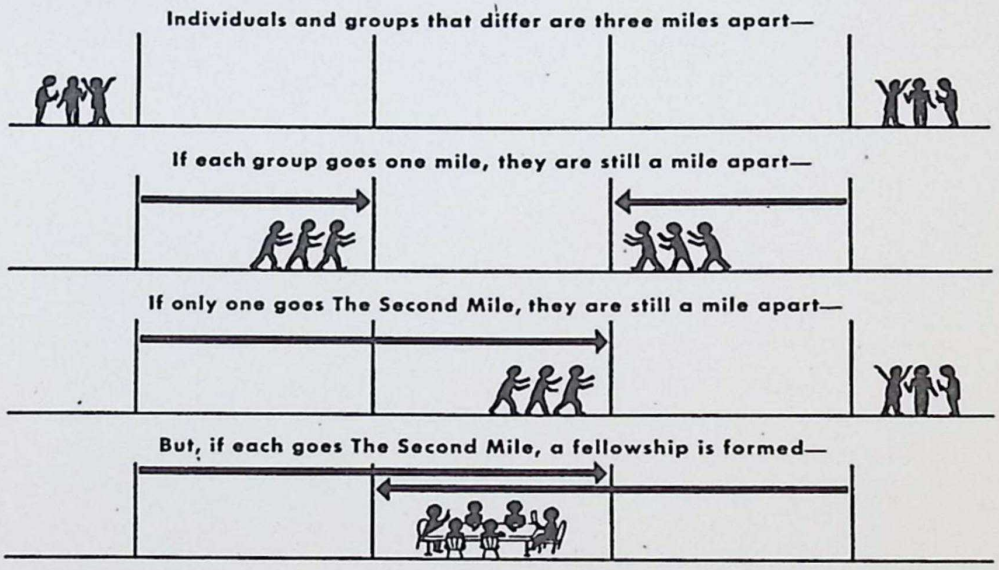
It is more difficult to apply this spirit in the areas of business and international affairs. In both of these areas it has been understood that we must stand for our rights and that there is a "no-man's land" separating groups. In business there are outstanding examples of men who have applied the spirit of the Second Mile to the best advantage of all concerned. Through the United Nations and many of our own country's attitudes and actions, we have hope for finer relationships among nations.

In no area is there greater need for the Second Mile than in the work of the Church. We are of necessity a people of strong convictions. We must witness to the truth. Sometimes our truth concepts differ. When we live in the area of the Second Mile we emphasize our responsibility to speak "the truth IN LOVE." (Ephesians 4:15)

We are especially interested in this truth as it applies to Negro Work. Its procedure is illustrated on this chart:

THE SECOND MILE

"And whosoever shall compel thee to go a mile, go with him twain."—*Matthew 5:41*


Individuals and groups that differ are three miles apart—
If each group goes one mile, they are still a mile apart—
If only one goes The Second Mile, they are still a mile apart—
But, if each goes The Second Mile, a fellowship is formed—

As Christian Leaders confer in the area of The Second Mile, we have hope for the Christian answer.

You may be surprised to learn that there are Negro Christian leaders who are not willing to go the Second Mile. They say that they had to go the second and third mile for so long, it is time now for white brethren to come all the way. They demand their full privileges and will not budge an inch. I am glad to say that such is not the spirit of our Church among whites or Negroes.

There is, of course, no moral value in forced service. The tremendous value of the Second Mile fellowship lies in the fact that both groups have taken the step of their own free will. It is a group of open-minded Christian leaders seeking God's will.

DEVOTIONAL

Things

Read Philippians 4:4-13

"I can do all things through Christ which strengtheneth me." Philippians 4:13.

My good friend, Dr. R. A. Forrest, once said, "If you go to heaven, it will not be because you are good; and if you go to hell, it will not be because you are bad. If you go to heaven, it will be because you have accepted Christ as your Saviour; if you go to hell, because you haven't." That is the gospel of redemption by grace. "Nothing in my hand I bring, simply to the cross I cling."

Does this mean that it makes no difference what I do? Have "things" no place in my Christian experience? Yes, they have a very important place.

First of all, *things* are the fruit of the Spirit who comes into our hearts when we accept Christ as Saviour. As we grow in grace, the things we do, change.

Things indicate the trend of our lives. I look out the window. A little piece of paper is being blown down the street. That little thing is not the wind but it shows which way the wind is blowing. As Christians, our lives should have an upward trend which is indicated by the things we do or do not.

We witness to others through the *things* we do. "Let your light so shine before men, that they may see your *good works,* and glorify your Father which is in heaven." (Matthew 5:16) People cannot see our belief in Christ unless it is expressed in the *things* we do.

"Think on these things."

Chapter 8

FOR LEADERS ONLY

How far should we go in our fellowship with Negro leaders? How far can a minister lead his church? How would a church begin and what should be the first steps? These are questions which will only concern the spiritual leaders of our Church. Those who have not grown in grace and in the knowledge of our Lord can dismiss these questions as readily as a child in the home would dismiss responsibility for meeting financial obligations. Such responsibility comes only with maturity.

A few months ago, I was in a meeting with a group composed of some of the finest Christian leaders of our Church. The majority were ministers, others were laymen and women. I had been reporting on the Negro Work of our Church. As a part of the discussion which followed, these questions were asked. It was suggested that something be written for guidance in these fields.

Perhaps it will not be out of place therefore, for a chapter to be included in this study book, written from the experience of these few years.

There is a need for this kind of fellowship. One of our greatest opportunities in service in this day lies in the field of encouragement, understanding, and help to our Negro leadership. Every advance places additional responsibility upon Negro leadership. Too often, they do not have advantages in leadership training that are available to others. The recognition which we give can

often spell the difference between encouragement and success or discouragement and failure.

I read an illustration of a man with his family who were touring the mountains of the West. While driving up Williams Canyon, in Colorado, they came to a place in the road where there were overhanging rocks on either side. They had decided not to go on when their eyes caught a sign which read: "Yes, You Can; Others Have."[1] Please keep in mind that in each case I am telling of meetings that have acually been held in one of our Southern Presbyterian churches.

There is not a blanket procedure that covers all areas and can be applied in all situations. A simple step may be a forward move in one area but a step backwards or a definite mistake in another. We must trust for the guidance of God's Spirit that we may walk aright.

It has been my observation that it is much easier to establish some kind of helpful fellowship in the area of our border Synods than in the deep South. It also seems easier to take forward steps in the larger cities than in small towns. I do not know why this latter should be true unless the officers of our churches in cities have broader contacts and often are in bigger business.

Our emphasis upon leadership has worked both ways. It has encouraged Negro leaders by giving them training and example in church service. It has led leaders to realize that they may do things because they are leaders, which their churches as a whole may not be ready to do and which may never be done without their example as leaders.

Every step taken should have the approval of the

[1] Dr. Robert L. Clark in *The Christian Observer.*

session. We should be sure that no one is trapped into an interracial experience for which he is not ready. Having guarded ourselves on this angle, it can be taken for granted that it will be acceptable.

It is usually better to start with a small group of the church. The Women of the Church will invite the Negro delegate whom they have sent to a conference to report at their meeting. The young people or young adult class of the church will have a program to which a carefully selected Negro speaker may be invited. Those who are near one of our Negro Presbyterian churches can usually find it easier to secure such a speaker.

The young adult class of a city church in the deep South had a special mid-week interracial program. A Negro Presbyterian minister was invited to speak and a double quartet from a Negro Methodist church sang on the program. In the closing number a double quartet of the white church joined the Negro singers as they sang, "In Christ There Is No East Nor West." This was the first time the class had tried such a program so they cleared with the pastor and then had it as a mid-week service. All and only those who were interested attended.

Interracial meetings should be carefully planned so there will be as little embarrassment as possible to those of either race. A meeting planned in prayer and in faith for the guidance of the Holy Spirit can be a real blessing to all who attend. We are usually pleased at the readiness of people to cooperate and participate. We should always keep in mind that fellowship limitations are entirely human and due to lack of spiritual maturity by both races. A Negro helped our Lord as he labored up Calvary's Hill to bear the sins of a needy world. There were Negroes at Pentecost at the advent of the Holy Spirit.

In early church history, Philip was having a great revival experience in Samaria. People with one accord gave heed unto those things which he spake. Yet God commanded Philip to leave all this and go down to Gaza which is a desert. A Negro was there who hungered for the truth. Philip taught him; he believed and was baptized.

When the Church launched its mission program (Acts 13) certain workers were considered. One of these was a Negro. This group commissioned Barnabas and Saul as the first missionaries.

I have heard it told that Charles Evans Hughes and a Chinese laundryman were received by a church in Washington at the same service. The minister on that occasion said, "I would call your attention to the fact that the ground is level at the cross." I believe that expediency should be given consideration but need for such consideration is on our part not God's.

The best example of clear thinking in this respect occurred in the session of the First Presbyterian Church of Columbia, South Carolina, when Dr. R. A. Lapsley, Jr. was pastor (1922-30). I asked Dr. Lapsley to relate the incident as he remembered it, and now take the privilege of quoting from his letter.

"When I was pastor in Columbia, we had a Colored Mission Sunday School. A young man was teaching a class of teen-age boys. The session of the First Church at that time numbered approximately 30 men, among them were professors from the University, lawyers, doctors. I still think it was the most unique session I have ever known. They discussed things like we do in Presbytery.

"At a regular meeting of the session, the young man

who taught in the Negro Sunday School appeared before the session. He said he had a class of teen-age boys who wanted to make a profession of faith and join the Presbyterian Church. He said they were very anxious to join the First Presbyterian Church. It was at this point that Mr. W. A. Clark (the father of Dr. Melton Clark, and at that time the commander of the Confederate Veterans of South Carolina) arose and made the statement referred to. As I remember, he said, "Mr. Moderator, I move that we receive these boys into our church." He went on to say that he wouldn't be a member of a church that would not receive into its membership *any* person who wanted to join, who was willing to profess his faith in Christ. The motion was seconded and carried unanimously without debate.

"Then Mr. Clark turned to the young man and told him, that, while he had made the motion in all sincerity, he felt that the boys would be more at home in the Negro Presbyterian church nearby and that they would find a larger sphere of service there. I was given to understand that the next Sunday they joined the Negro church.

"This is the incident as I remember it, and I am sure it is substantially true."

I believe it will help us to keep in mind the true nature of the Church. It is a divine institution but is composed of some very human people. But they are wonderful people, too, and it has often surprised us to see their desire to be Christian in human relations.

Our Assembly lists Race Relations Sunday as one of the special emphasis days of our Church. It is a good time to emphasize our all-inclusive gospel. The Division of Christian Relations prepared a leaflet of suggestions

for the day. If you do not have a copy write for it.[2]

A simple first step would be for the minister to preach a sermon appropriate for the day. Again, that may not be so simple. One minister told me that he preached a Race Relations sermon one year that almost cost him his job. He preached another the next year and everyone liked it. I read both sermons. The second was a stronger message and had a better approach.

When available, a Negro minister may be asked to share in the service. Rev. L. W. Bottoms had the morning prayer in one of our churches on Race Relations Sunday.

Some churches exchange pulpits with a Negro minister. The white minister preaches in the Negro church and the Negro minister in the white church. Following one such service the session met to receive two people on profession of faith. The session asked the Negro minister to moderate the meeting which he did. When one of the applicants was to be baptized, the minister suggested that he wait until the pastor returned, but the man asked that he do it. I know that Negro minister. He is one of our finest. He responded to the request as a humble servant of Jesus Christ.

One of our churches invited Mr. Bottoms to speak at their February Men's Meeting. Race Relations Sunday comes in that month. Later, the church session asked me to come with him to conduct a survey of the city. I was asked to introduce the speaker. There were about 200 men present. The music was a solo by a young Negro man who had won first prize at a local Horace

[2] Division of Christian Relations, 712 Henry Grady Building, Atlanta, Georgia.

Heidt program. When the men introduced guests, four or five had Negro guests. One was the local Presbyterian minister, another the principal of the high school, and another was the father of a former Ambassador to Liberia. The message was worthy of the occasion.

A community interracial service is a fine gesture on Race Relations Sunday. This service should be planned for Sunday afternoon or one evening during the week. In this way, attendance can be voluntary. Such a service should be sponsored by the ministerial association. A Negro minister can preach one year and a white minister the next.

There may be occasions for interracial services other than Race Relations Sunday or month. When the General Assembly met at Massanetta, the churches of the area invited visiting ministers to occupy their pulpits. One session invited a Negro minister. I had the privilege of introducing him and having a part in the service.

Some of our finest interracial services thrive best with no publicity. Some years ago, because of an unfortunate race riot, one of our Southern cities was listed as one of the ten worst cities in America in which a Negro might live. Following that riot one of our Presbyterian women asked a few friends of both races to meet together in the interest of better relations. Out of those meetings, held without announcement, came a Negro youth center, playground, and better hospital facilities. One of our large picture feature magazines wrote this woman and asked for the privilege of getting a story. She said that too much publicity might spoil their work and asked them not to do it.

Many of our white ministers and officers no longer hesitate to ask Negro ministers into their homes. It is a

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recognition of our brotherhood in Christ and the dignity of the ministry. Ministers had hesitated because of the opinions of neighbors or church members. They now have the spirit of Joshua when he said, "As for me and my house . . . " People expect a minister's home to be different.

Many ministerial associations are interracial. Many other cities plan interracial meetings at stated periods during the year.

I have been asked if there is a desire on the part of Negroes for interracial congregations. I do not believe there is. There are comparatively few interracial congregations in the country. They are a testimony to our oneness in Christ. It would be possible to have such in our Assembly. It would not be the general pattern. Even in the North their growth has not shown a great popularity with Negroes. One of our city churches in a border state let it be known that Negroes could attend services without segregation. For a few Sundays, a few Negroes attended, and then attendance by Negroes stopped except when a special speaker was announced.

That leads me to suggest another occasion for an interracial service. If the Moderator of our Assembly were speaking in your church, it would be a fine gesture to invite the members of the Negro Presbyterian church. It would do you no harm and them a lot of good. He is their Moderator, too.

Although little need be said by way of warning, there are those who are so conscious of our failure along this line that they lean up-hill. When I was at the University of Florida, we had Dr. S. Parkes Cadman as speaker for Religious Emphasis Week. Ministers of the state were invited one day and extra conferences were planned. At

one session a young minister asked, "Dr. Cadman, what would you do if your officers would not let you preach on prohibition?" Dr. Cadman said that there are no such officers. "The trouble is, you are not preaching on anything else. You will do more good if you hit it hard and then let it rest for awhile." 'Nuff said.

DEVOTIONAL

Far Above Rubies

Read Proverbs 31:10-31

"Greet Priscilla and Aquila, my helpers in Christ Jesus."—Romans 16:3.

Women, like men, have great potentialities for good or evil. The Bible abounds in examples of women who were devout servants of God and helpers in every good cause.

In the New Testament, Paul repeatedly commends them as "helpers in Jesus Christ," "servants of the church," and as having bestowed "much labour" and provided succour to God's servants. In the Old Testament, the value of a good woman is declared as being "far above rubies."

In the New Testament account of the life of Christ and the growth of His Church, women were:
Last at the cross—Mark 15:47
First at the tomb—John 20:1
First to proclaim the resurrection—Matthew 28:8
First to preach to the Jews—Luke 2:37,38
In attendance at first prayer meeting—Acts 1:14
First to greet Christian missionaries in Europe—Acts 16:13
First European convert—Acts 16:14.

Back of most men of God is a godly mother. Billy Sunday used to say, "The first time the Devil turned pale was when mother's love came into the heart of a woman." Someone else has said, "If you save a man, you save an individual. If you save a woman, you will probably save a home." No thoughtful person has ever underestimated the power of a consecrated woman. Her value is "far above rubies."

Chapter 9

WOMEN'S WORK

In its report to the 1946 General Assembly, the Ad Interim Committee on Negro Work had this to say about the work of our women among the Negroes in the Southland: "One bright spot in the picture is to be found in the contribution of the Woman's Auxiliary. The Auxiliary provides helpful programs in cooperation with the Negro women of our Church, embracing evangelism, educational conferences, and social service." The Women's program in Negro Work was worthy of that tribute in 1946 and is still worthy of it.

In many ways the Women of our Church have been ahead of the rest of the Church. In the Negro Work of our Church, the Women have had many firsts. They were first in America to hold a conference for Negro women. They were first to expand the conference idea to Synods of our own Church. They were the first to have a full-time worker for their Negro women and first to have a part-time and then full-time Negro field worker. They were first to invite Negro leaders to the Women's Training School in Montreat. In these and other ways, our women have led the way in Negro Work.

Not only have the Women of the Church given of their concern for Negro Work as true stewards of the grace of God, but they have given freely of the time of leaders and funds to build a Negro Work program worthy of the challenge of the task.

When our risen Lord said, "Go ye into all the world,

and preach the gospel to every creature" (Mark 16:15); He meant "*every* creature." In the early days of our Assembly-wide organization for women, they chose a goal of reaching and enlisting every woman. To Mrs. W. C. Winsborough, who first headed that organization, this goal included *every* woman. In writing of the work in the Synod of Virginia, Mrs. Donald W. Richardson said, "As our Synodical glances back over twenty-one years of this phase of its interracial work, we are thankful that God placed the Negro woman, as well as the white, in Mrs. Winsborough's vision of 'every woman enlisted in some study and some service for Christ.' "[1]

Mrs. Winsborough's faith for Negro women first expressed itself in a Negro Women's Conference held at Stillman Institute in Tuscaloosa, Alabama. The Standing Committee on Church Societies, in its report to the 1917 General Assembly, said, "The Woman's Auxiliary held at Stillman Institute, Tuscaloosa, Alabama, a conference for Negro women of our Church, the first of its kind ever held by any denomination for Negro women. The Auxiliary characterizes this as perhaps the most important single accomplishment since its organization." As an outgrowth of this venture of faith, Conferences for Negro Women have had a "Jacob's ladder" growth. Step by step the conference idea has developed and expanded. Definite steps might be listed as follows:

1. First Conference for Negro Women at Stillman Institute—1916.

2. Expansion of the program to include conferences in other Synods—1921.

3. Presbyterial or District One-Day Conferences—1927.

[1] *A Venture of Faith* by Carrie Lee Campbell.

4. The First Auxiliary Training School for Presbyterian Negro Women—1944.

5. Organization of Snedecor Memorial Synodical —1948.

6. In at least one Synod, the control of the conference was yielded to the interdenominational organization of Church Women.

7. Synodical program continued in Snedecor Region —1952.

1. *Conferences at Stillman.*

From their inception, Conferences for Negro Women gave evidence of fulfilling a great need and being blessed of God's Spirit. In 1918, "two practical and excellent talks were made by Mrs. Booker T. Washington. She was so impressed with the value of this work that she made an initial gift of $25.00 to create a fund to bring the wives of pastors to the conference, and said, 'I do not believe a more important move could be made.' "[2]

The following year there were fourteen wives of ministers, mostly Presbyterian, in attendance at the conference. This emphasis, suggested by Mrs. Washington, is being followed to this day. A donation from the Louisville Vacation Fund provides a scholarship for our Presbyterian ministers' wives who attend the Women's Training School at Stillman.

In speaking of the conference, Mrs. Washington said, "My days here with these friends and these daily Bible lessons have entirely changed my ideas about social work. It must have the spiritual basis."[3]

[2] *Christian Conferences for Negro Women,* 1916-1946.
[3] *Yesteryears* by Hallie Paxson Winsborough.

The conferences received national recognition. The Auxiliary accepted an invitation from the Women's Board of the Friends' Church of Philadelphia to conduct a similar conference in 1921. In 1925 favorable comment was made by the Federal Council of Churches of Christ in America.

The first conferences at Stillman were underwritten financially by the Alabama Synodical Auxiliary. When the Women's Training School began, Alabama Synodical continued its original conference. Two women's conferences are held at Stillman each year, one is interdenominational and one is for Presbyterian Women.

2. *The Spread of the Conference to Other Synods.*

From the beginning of her work as head of the Woman's Work of our Church, Mrs. Winsborough had in her heart plans for the Negro women of the South. She herself directed the first conference. The attendance at this conference was largely local. With one hundred and fifty-five in attendance, only sixteen different towns and six states were represented. At the fourth conference with an attendance of one hundred and fifty, there were fifty-nine towns and eleven states represented. This was becoming an Assembly-wide conference.

To this conference at Tuscaloosa, Mrs. Winsborough invited consecrated women from other Synods. As they came and saw the conference in session, the vision became theirs. They returned to their Synods as ambassadors of this new work. As a result there have been Conferences for Negro Women in practically every Synod of our General Assembly.

In writing of the conference history in Mississippi, Mrs. George Love tells that in 1925 and 1926, Mrs. Myrtle G. Hicks and Mrs. D. G. McLaurin accepted the invitation to observe the Negro Women's Conference at Stillman. "As a result of these visits, Mrs. Hicks and Mrs. McLaurin caught the vision of the importance of this new work. Upon recommendation of the president the Mississippi Synodical Executive Board voted to hold a Christian Conference for Negro Women in Mississippi in June 1927."[4]

"In 1919, Mrs. Winsborough invited Mrs. R. I. Roop of Christiansburg, Virginia, to attend the conference at Tuscaloosa. Mrs. Roop, unable to attend, sent in her stead a most remarkable Negro woman, Mrs. Anna Long, also of Christiansburg. This delegate was deeply impressed and with a new vision made a stirring report to the church at Christiansburg. Mrs. Roop almost immediately invited Mrs. Winsborough to organize a Christian Conference for the Negro Women of Virginia. This was done in 1920. Planned in prayer, planted in love and sympathetic understanding, this conference has been richly blessed of God."[5] A leader of one of the Virginia Conferences wrote, "If the Auxiliary of the Synod of Virginia lives for a thousand years, let it be said that the birth of the Negro Conference was one of her greatest moments."

These are stories of two of the many Synodical Conferences for Negro Women. In 1946, the following

[4] *The Consummation of a God-given Vision* by Buff Meek Love.

[5] *A Venture of Faith* by Carrie Lee Campbell.

list of conferences was published. Conferences held that year were:

Alabama—30th	Mississippi—20th
Appalachia—21st	North Carolina—23rd
Arkansas—21st	Virginia—26th
Georgia—25th	Greenville, S. C.—10th

Prairie View, Texas—12th

Other conferences were held for shorter periods. It was estimated that the total attendance of all conferences in the five-year period prior to 1946 would reach 10,000 people.

In most of these conferences, there were one or two faithful women whose faith and vision were largely responsible for the program. I have known many of these lovely women and would list their names. I refrain from doing so because I do not know all. Only heaven can reveal the faithful service and prayer of the women in every synodical who have made these conferences possible.

"Bridges of understanding were being built, over which Christian women, white and black, were walking to a common goal—knowing more fully the will of God for the lives of His children. And with the building of bridges, certain barriers of prejudice and misunderstanding and intolerance were falling down."[6] A Negro woman who taught in one of these conferences wrote as follows, "I meant to thank you for the opportunity of spending the week with the Christian Conference for Negro Women and contributing in a small way to its success. I enjoyed the fellowship with the women; their creation of a sense of spiritual oneness was distinctive . . . I think I have never felt that peculiar communion at a conference

[6] *Christian Conferences for Negro Women,* 1916-1946.

before . . . You can't realize what it means to be a free person and walk the earth with assurance and self-confidence. I am telling you this because you and your associates are doing so much to help in a difficult situation."

In Virginia the control of the conference has been yielded to the State Organization of Church Women. The women of Virginia Synodical are still active in the conference and local groups support its program.

3. *One-Day Conferences*

The One-Day Conferences may have started as echo meetings of the larger conference. They enjoyed a rapid growth in number and as an organ of effective teaching. In 1931, there was a meeting at Montreat during the Auxiliary Training School for the chairmen of these conferences. The Secretary of Woman's Work, Miss Janie W. McGaughey, referred to the One-Day Conferences as "a plan which is proving increasingly popular and fruitful in its results." In 1935-36, twenty-eight such conferences were held in Texas with an attendance of over two thousand.

It would be difficult to even estimate the value of these conferences. They gave to the delegates from the larger conferences an opportunity to express to others the blessing and information they had received. It gave the privilege of this shorter conference to hundreds of Negro women who could not attend the other.

At one time the Women of the Church declared a goal of a One-Day Conference in every Presbytery. I could wish that it became an active goal for today.

I have often thought that the ideal program for an interracial meeting is not interracial. To a large extent this has been true of the program of these conferences.

As the two races met in conference they considered, not the problems of one race as if they were problem children, but projects for the life enrichment of all. They were God's children meeting in the interest of practical Christian living and service. One such study was in Vacation Bible School Methods and through the One-Day Conferences definite plans were laid for scores of schools.

In 1941, in her final report to the Virginia Synodical, Mrs. Donald W. Richardson said: "One of the convictions that I carry with me is that it is impossible for us to realize fully the marvelous results which may issue from our small service in behalf of the Negro Race. Sometimes we can look forward best by looking back. In the difficult days of reconstruction following the Civil War, a Christian family opened a little school for Negro children. They had little money and with all their slaves freed, less time than ever before, but one of the slave houses was converted into a school building. The daughters of the family took turns teaching the three R's and the Bible.

"Today the Director of the Division of Negro Affairs, Mrs. Mary McLeod Bethune, acclaimed by the Negroes as the greatest Negro since Booker T. Washington, says that but for that little Southern Presbyterian school, she would probably still be sitting by the side of that little creek in South Carolina of little use to herself or anyone else."[7]

4. *Women's Training School for Presbyterian Negro Women.*

This step was essential to the one taken four years later when the women of Snedecor Memorial Synod were organized. With the Women's Training School, began a

[7] *A Venture of Faith* by Carrie Lee Campbell.

more extensive program of training of Presbyterian Negro women in the Women's program of our Church. Into this school went all the experience of the years and from its beginning nothing was withheld that was essential to its success. We would repeat again that one reason for the success of our women in the field of Negro Work is that they have paid the price of success. The program was as complete as any at Montreat. No cost was spared in bringing to Stillman campus the finest leadership, white and colored.

As a result the women were ready for organization in 1948. I have often thought of Negro Work in three phases which usually overlap: Work for Negroes, Work with Negroes, and Work by Negroes. In Women's Work we had reached the third; this was *their* organization. With the same help and guidance received by others, Snedecor Memorial Synodical has functioned well from the time of its organization. Its president has represented the Synodical on the Women's Advisory Council each year. She and the Presbyterial Presidents attend the Women's Training School at Montreat and receive the help they need for the work. In 1952, the per capita gift of Snedecor Memorial Synodical to the Birthday Offering was $1.01, the highest in the Assembly.

Snedecor Region

With the dissolution of the Snedecor Memorial Synodical, in line with the dissolution of the Snedecor Memorial Synod by action of the General Assembly, there opens before us a yet greater adventure with God through the Snedecor Region Plan. This new plan is one that provides a fellowship in service, not only with the churches in the Negro Presbyteries of the Assembly, but also in

those Negro churches which are members of other Presbyteries. The Women of the Church, Snedecor Region, therefore, now have:

Fellowship in service with women in 59 Negro churches.

A co-operative planning in the Regional Planning Committee which is to co-ordinate the work of the Region, and will include the president of each Regional Council.

The Women's Regional Council, composed of a president, vice-president, secretary, treasurer, the three Presbyterial presidents, a representative from the Negro churches in other Presbyteries, the field worker among the women, a Board of Women's Work representative, and a minister representative.

Continuing membership in the Women's Advisory Council, since the president of the Women's Regional Council is to be a member of the Women's Advisory Council.

Three Presbyteries, instead of four, Central Alabama, Georgia-Carolina (formerly North and South Carolina), and Louisiana-Mississippi (combination of Central Louisiana and Ethel).

When I came to this work, the person who knew more about our Negro churches than any other was Miss Louise B. Miller. For five years she was field worker under the Committee on Woman's Work. To her and her assistant, Mrs. A. L. DeVarieste, will go much of the credit for the successful organization of our Negro Women. When Miss Miller returned to Korea in 1947, Mrs. DeVarieste became her successor and the first full-time Negro field worker of the Board of Women's Work.

Four Birthday Offerings of the Women of the Church have been given in whole or in part to Negro

Work. In each case these offerings came at a time of real need and provided the incentive for forward steps. The offerings were:

1928—Emily Estes Snedecor Nurses Training School for Negro Girls $42,370.31
1938—For Women and Girls of Other Races and Languages in the Homeland $46,048.77
1942—For Training Christian Negro Leaders for Work Among Their Own Race $51,082.24
1952—For Endowment of Chair of Bible at Stillman College $75,000.00

For the last few years the program committee of the Stillman Women's Training School has planned a concert for Saturday evening of the school. Some outstanding artists have appeared and to the concert have been invited the community of Tuscaloosa. One year, our soloist was Rosa Page Welch, Negro mezzo-soprano from Chicago, Illinois.

Following her visit, Mrs. Welch wrote words of appreciation which I feel are a tribute also to our whole program of work among Negro women.

"A request came from the Committee on Woman's Work, Presbyterian Church, U. S., at Atlanta, Georgia, to sing a concert at a Woman's Training School at Tuscaloosa, Alabama. Because I'd met several of their lovely women at Grand Rapids, Michigan, I was glad of another opportunity in the Southland. I was met in Birmingham by a fine Christian minister and his wife, and we had a delightful visit as we drove to Tuscaloosa and on to the Stillman College campus. It was late at night when we arrived but I had a cordial, gracious welcome by two of the staff members. They showed me to my comfortable room in the staff cottage. On my dresser was a

lovely note of welcome and love from a precious, charming Christian woman.

"I did not realize that the Training School was for women of my own race. (Earlier in the summer I'd been on the staff for a similar school which was predominantly white.) It was a surprise, but an extra-pleasant surprise for here were the two races meeting in this beautiful setting, and with a great purpose, with a faculty consisting of representatives of both races, with no signs of condescension on the part of one or inferiority on the part of either. It was a glorious experience for me.

"After the concert there was a beautiful reception and apparently all the audience, including many fine Negroes of the city, were there.

"It was a beautiful evening with no one forced to attend either the concert or the reception and there was genuine fellowship. I've never had a more appreciative audience.

"On Sunday morning I attended the session before the morning service. Because of my anxiety to use every available opportunity to challenge others to their responsibility in the building of brotherhood, I asked permission to say a word to the assembly. I tried to challenge my own people to their responsibility in translating their experiences of Christian fellowship there, to our people in their communities, as well as our individual responsibility in helping make possible a true brotherhood. The spirit of these leaders and ministers gave me great inspiration and courage.

"But one of the most wonderfully inspiring and encouraging happenings of that occasion was when one of the white women came to me and asked if I would be

willing to meet and talk with their group. We met them in that cozy parlor with thanksgiving and prayer.

"For almost an hour we sat there and poured out our hearts unhesitatingly to each other; expressing our fears, our shortcomings, our hopes and our desires to see and work for the breaking down of these barriers which keep us from being wholly Christian so that all of us might be truly free. We realized that that which bars and prohibits one, enslaves us all in mind and in spirit.

"Our closing moments which came with our forming a circle, clasping hands, praying and shedding tears, is too sacred to talk or write about. It's what the heart feels but what the tongue cannot utter.

"With proper knowledge and motivation stimulated by the love of God for all His children for whom Christ died, we can tread paths, open doors, and break down barriers, whereby all of us together might triumphantly and joyously work for the coming of the Kingdom of God now!"[8]

[8] *A Rewarding Experience* by Rosa Page Welch.

DEVOTIONAL

Sins and Weights

Read Hebrews 12:1-2

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3:14

The picture here is of an amphitheatre. The faithful saints of the past are in the grandstand and you and I are in the arena. There is an important race in process and you and I are in that race. We are urged to run well and that we may run well we are to lay aside two things.

We are to lay aside "the sin which doth so easily beset us." It goes without saying that sin hinders us in the race of life. Sin undermines the character of individuals. Sin breaks homes, corrupts politics, and mars community life. Sin made necessary the cross of Calvary. Sin is definitely ruled out of the game of life.

But that is not enough if we are to be at our best in this race of life. We are to "lay aside every weight." Often there are things that are not wrong in themselves that take too much time or cost too much. They become sin because they take our time and talents from the finer things of life. If I am really in the race, I will want to lay them aside.

One winter I had the privilege of seeing one of America's greatest runners. It was a cold day. I wore an overcoat. This great runner wore no overcoat. It would have been a weight handicap that he could not have overcome. It would have been a sin against his alma mater had he done so.

What was the difference? He was in the race and I was on the side line. As Christians, we are supposed to be in the race.

Chapter 10

CHRISTIAN EDUCATION

In speaking of Christian Education in this chapter, I refer to the program as planned and promoted by the Board of Christian Education in Richmond, with the exception of the Division of Higher Education. Our work in Higher Education is considered in the chapter on Stillman College.

As I write of this phase of our work, I think of two men who came from different sides of the color line and whose dealings with each other marked every important step forward in the field of Christian Education. One is a Negro minister, Rev. W. J. Gipson, who for many years was chairman of the Committee of Religious Education of Snedecor Memorial Synod. The other is Dr. Edward D. Grant who until last year was Executive Secretary of the Board of Christian Education of our Assembly. In my opinion, it was Mr. Gipson's insistent desire on one side and Dr. Grant's unique encouragement on the other, that led to most of the advance steps taken by our Negro group. Others were related to these moves but, finally, Mr. Gipson became the spokesman for the Negro group and the man to whom he appealed was Dr. Grant.

I know these two men very well. It has been my privilege to work with them, as Director of Religious Education for three of our Synods, as Director of Sunday School Administration for the Assembly, and as Secretary of Negro Work.

Rev. W. J. Gipson is a credit to the Presbyterian ministry. He was the sixth of a family of thirteen children. His father died when he was twelve years old. At the age of twenty-six he had been to school one year, making two grades. He saved money and tried to get more education but was denied entrance to schools because of his age and inadequate preparation. Then he met a man. Let him tell about it.

"Finally, Dr. R. A. Brown, President of Stillman Institute, was contacted on one of his visits to Florida. A question he asked was, 'What grade in school have you completed?'

'The second,' I replied.

'Do you think you could begin the sixth grade if permitted to enter Stillman?' he inquired.

'Yes, I think so,' was my answer.

'How much could you pay for entrance fees?' he asked.

'Thirty-five dollars,' I replied.

'Who would pay the remainder and see you through school?' he asked.

'No one,' I replied.

'If given the chance to work for most of your expenses, are you willing to do it?' he asked.

'A chance is all I want,' I replied."

He entered Stillman in the sixth grade and stayed twelve years, completing grammar and high school, two years of junior college and three years of seminary. He worked four to six hours every day and fourteen hours on Saturday.

When he graduated he was called to the Berean Presbyterian Church of New Orleans. His call read, "In order that you may be free from worldly cares and

avocations, we therefore will pay you the sum of $20.00 per month." Room and board and incidentals were to be paid out of this salary. While in New Orleans he attended college and earned his A.B. degree.

He stayed in New Orleans for thirteen years and was called from there to Jackson, Mississippi. In Jackson he has organized one church and has another well on the way. This is the man who has been largely instrumental in guiding our Negro educational program for children, youth, and adults.

If he would do so, Dr. Edward D. Grant could tell as thrilling a story of early life. His father and mother died when he was young. He was led to leave Scotland for America. Although a layman, his life has been given to the executive work of the Church. It is said that England trains men for political life. Dr. Grant was trained for church life. As a young man he went to the Foreign Mission Committee of our Church. He then served in the field of stewardship. His greatest service has been in the realm of education with our Richmond Board.

It was my privilege to work with Dr. Grant for almost ten years. I have never seen a man who could take a personal interest in so many people. He had a way, though, of pushing a man out on his own resources and insisting that he take full advantage of privileges that were rightfully his. In the end, I have never seen him fail to give help when needed.

Since coming to the Division of Negro Work, I have had an opportunity to see Dr. Grant and Mr. Gipson in conference. The Religious Education Field Council was meeting in Richmond and I agreed to go with Mr. Gipson to talk with Dr. Grant about the possibility of purchasing a manse for the Regional Director of Snedecor

Memorial Synod. In my new work I was interested in this move. Before going into the conference, I said something like this to Mr. Gipson: "Dr. Grant may put you on the spot but in the end he will never let you down."

I must admit that I still get amused as I think back to that meeting. Mr. Gipson squirmed in his chair and soon the perspiration started to run down his face. Dr. Grant asked question after question to make this Negro leader speak out as chairman of the Committee of his Synod: "Does your Synod want this manse? Why do you think you should get it? etc." He finally led Mr. Gipson to stand on his rights as a Synod chairman. If other Synods had homes for their Regional Directors, so should this one. It was true that Snedecor Memorial Synod could not pay as much toward such an arrangement as some Synods, but that was not what Dr. Grant asked.

We came from the meeting with an arrangement that far exceeded anything we had hoped for. Dr. Grant was true to form and Mr. Gipson had learned another lesson in personal dignity and responsibility. He had to stand for the privileges due his Synod.

From all I can learn, Dr. Grant has followed a similar procedure in most of his dealings with our Negro group. Soon after the announcement was made that Synod chairmen would meet in Richmond each year as a council, Mr. Gipson spoke to him at a meeting of the General Assembly. He asked if the chairman of Snedecor Memorial Synod was invited. All Dr. Grant said was that Synods' chairmen of Religious Education were invited and asked if they had a chairman. Practically the same pattern was followed when Regional Director procedure was announced. The only question was, "Did Snedecor Memorial Synod want a Regional Director?"

With the announcement of a Regional Director of Religious Education for our Negro Synod, the program started to develop. Rev. L. W. Bottoms was the first Regional Director, at first giving half time to the work. The Youth of the Assembly took the salary of the Regional Director as their financial objective. Soon after he moved to Atlanta as full-time Regional Director, the Division of Negro Work asked that he give half time to their work. Now that he has become full-time assistant to the Secretary of the Division of Negro Work, Rev. Leon R. Anderson has been called to full-time service in that field. The Secretary of the Division of Negro Work and his assistant have each had experience in promoting the educational program of our Church and stand ready to support Mr. Anderson in his work. We believe that there are great days ahead in this field.

CHILDREN'S WORK

For several years we have had a Children's Work representative on Synod's Council, Mrs. Helen Martin. She attended the conferences at Montreat with other Assembly representatives. In speaking of this program one of our pastors writes, "Adequate religious training for the children of our church families has been a long-felt need in most of our churches. But the situation has been such that there was very little we could or would do about it. In most cases there was only one room for the whole religious program of the church. Today, we find that our churches must make provision for the spiritual nurture of their children. Seeds of truth, goodness, love, and peacefulness must be planted in the formative years of the child.

"A good kindergarten should be provided in each church. The church can improve its services to children and parents and to the community. Parents and teachers with the cooperation of the pastor and officers should plan each step very carefully. A little child is happy when he is surrounded by bright colors. Our nursery room can be beautiful and attractive to the children. There should be sunlight and plenty of fresh air in the room and small chairs painted a bright color, a rug if possible so that children can sit on the floor. The beautiful pictures which children love must be placed at the level of the child's eye."[1]

This statement is typical of the growing interest in our Sunday school program. This interest is expressed by the desire of our older churches to add Sunday school rooms to their one-room church plant. This has been done by several and others are planning to do so.

YOUTH WORK

In the early days of the development of Youth Work, a youth conference was conducted in connection with Stillman College. It was held during the spring term of college, was financed by Stillman and amounted to a religious emphasis week for the student body. All the students attended but youth from the local churches were not able to attend. The college invited leaders from throughout the Church to help conduct these conferences.

When Snedecor Memorial Synod got its first Regional Director of Religious Education, plans were initiated for a summer youth conference at Stillman. The first, held in 1947, was financed largely by the white churches

[1] From an article by Rev. J. H. M. Boyce, Houston, Texas.

of Louisville, Kentucky, where the Regional Director served half time as pastor. Since that time the conference has been financed by scholarships from the youth groups, local Negro churches, and the Board of Christian Education. Last year, a majority of Negro churches paid the expenses of their own youth delegates.

The Young People's Conference now has a section for college students, the Westminster Fellowship. At present the Westminster Fellowship officers for the Snedecor Region are those elected by the Westminster Fellowship of Stillman College. In the near future there will be other Westminster Fellowship groups on other campuses, at Austin, Texas; Itta Bena, Mississippi; Nashville, Tennessee; Tuskegee, Alabama; Tallahassee, Florida; and other places.

A training program for campus workers has been started at Florida A.&M. College. Our first worker, Miss Thelma Hayes (Stillman 1953) will move to that campus this fall. Her program and training will be under the supervision of Miss Miriam Wilson, Student Worker at Florida State University in Tallahassee.

Several years ago, in a conference with Mr. Gipson and Mr. Bottoms, we decided to ask the Men of the Church of each Synod to sponsor a conference for young people. The Assembly's Men's Council appointed a committee with power to act. Before this committee met, we called a meeting of all leaders of youth in the Atlanta area and asked them to criticize our project, and if there was a need for such a conference to guide in a procedure for setting it up. In the meeting were the leaders, Negro and white, of the YMCA, YWCA, Boy Scouts, Girl Scouts, etc., about thirty in all. As a result of that meeting

we were led to believe that there was a place for such a conference.

The committee of the Assembly's Men's Council took action that one conference be held in the deep South and that we expand to include other Synods if the conference be a success. Our first conference was held in Georgia. We asked the men's organizations of the local churches to select and send to the conference two outstanding Negro young people, a boy and a girl, at a cost of fifteen dollars each. This is not a Presbyterian conference but a service for all Negro young people. One of our white Regional Directors said, "We have over a dozen conferences in our Synod for white Presbyterian young people but not a single conference of any denomination for Negro youth."

The conference was planned with an interracial faculty. We had the approval of Synod's Men's Council and announcements were sent to local men's groups. We wondered if they would respond. At that first conference were seventy-two fine young people and all were there on scholarships from our men's groups.

One of the young people from that first conference wrote, "I really didn't see it necessary to even pick up the Bible until I attended conference, but now I read a chapter every night. I do not let anything hinder me. If all young girls and boys could go to that camp just one time, I guarantee all this juvenile delinquency would stop. It really hurts me to see the way your race and my race carry on. It is beyond their wildest dream what they will run into. I will do all I can to help my friends and enemies to try to see God."

From last summer's conference came this letter, "Before I attended the conference I was doubtful about

my future but I left with an assurance that God would help me find my place."

Conferences have been held in Georgia, North Carolina, Virginia, Alabama, Florida, Mississippi, Louisiana, and Arkansas.

MEN'S WORK

In 1947, Dr. S. J. Patterson helped us plan and execute our first Men-at-Stillman Conference. This conference has been a success from the beginning and has grown through the years. As in all our Church's program we are gratified at the number of fine young adults who are being enlisted.

In 1951, a Sunday School Superintendents' Council was formed and the first Superintendents' Conference held as a section of the Men-at-Stillman Conference.

ONE-DAY INSTITUTES

In 1949, a definite program was adopted for one-day conferences in every Negro church. With the coming of a new Regional Director these plans will be continued. These conferences are sponsored jointly by the Board of Women's Work through its field worker, Mrs. DeVarieste; the Board of Christian Education through its Regional Director, Mr. Anderson; and the Board of Church Extension through one of its secretaries in the Division of Negro Work. On one trip to the local church, our entire program is presented. Our program of training in Christian living and service is reaching the local church.

DEVOTIONAL

The Cross and the Resurrection

Read John 19:38-42

"That I may know Him, and the power of His resurrection."—Philippians 3:10.

Joseph of Arimathaea like Nicodemus was a secret believer. Doubtless he had promised himself that he would come to Jesus' aid but each time he put it off. Now Jesus was dead so all he could do was ask for His body, prepare it for burial, and place it in his sepulchre.

It was a daring thing to do. He was embracing a lost cause and one that was very unpopular. Yet, he went to Pilate and asked for the body of Jesus and took Him to his garden for burial.

It is pathetic, though, to realize that he might have invited the living Christ to his garden. There were many times when Jesus could have enjoyed its beauty and quiet after a busy day of activity or travel. But now it was too late for that.

One of the messages of the resurrection is that it is never too late to do what we ought to do. That garden was the scene of the resurrection. The living Christ *did* walk in Joseph's garden. There are opportunities in life that seem to come only once, but as long as we are alive it is not too late to give Jesus His proper place in our lives. From where we stand today there is a straight path out into the will of God.

Another mesage that can mean much to us is that without the cross there would have been no resurrection. The life that has not taken up His cross does not know the power of His resurrection. It was said of the great evangelist, Charles Finney, that he could tell when a great blessing or opportunity for service was coming. God seemed to prepare his heart with a great burden of prayer. As you endeavor to do His will and the way seems rough, be patient, look up, the living Christ may be preparing you for some great blessing.

Chapter 11

STILLMAN COLLEGE

If you were to drive north from Meridian, Mississippi to Birmingham, Alabama on U. S. Highway 11, you would pass through Tuscaloosa, Alabama. As you entered Tuscaloosa, on the right you would see an attractive college campus. The highway sign reads—Stillman College, Founded 1876. It is our only educational institution for Negroes.

There is much in our Church's program of Negro Work that gives us no cause for pride. This is not true of Stillman College today. In Stillman College we have an educational institution of which we can well be proud. We can be proud of its past history. We can be proud of its present attainment. We can be proud of its plans for the future.

Its buildings are attractive. The campus is well kept. Under the leadership of its president, Dr. Samuel B. Hay, a faculty is being procured that is second to none in ability and devotion to the cause of Christian Education. In the past five years its student body has more than doubled. Each year brings to Stillman a finer, better-prepared group of students than the year before. The spirit of this consecrated faculty has pervaded the student body. Stillman is a fine Christian college. It is the kind of college that does not come except by prayer and fasting.

The list of those who have given their life blood to Stillman reads like an eleventh chapter of Hebrews. By

faith these men and women laid a foundation of devoted service that urges us into the race with zeal for Him who gave Himself that all men everywhere might have life and have it more abundantly. Surely "we are compassed about with so great a cloud of witnesses."

In a little leaflet published in 1915, Dr. James G. Snedecor gives the following characterization of the early workers at Stillman.

"Following the Christ-like labors of Dr. Stillman and his first helpers, the gifted Dickson, the sainted Rankin, the Enoch-like Wilson, the patient Praigg, the warm-hearted McAlpine and a goodly number of Christian gentlemen have given their time and talents to Stillman Institute. A recent moderator of the General Assembly, Dr. Howerton, declared that the two years spent in teaching at Tuscaloosa form an era in his life of which he has no doubt of God's approval. The zealous Phillips and the eloquent Lilly each gave five of their best years to this cause, and their only disappointment, and that a heart-breaking one, was that the Church failed to respond with the needed money, honestly to prosecute it. We trust that the efforts now to quicken the missionary conscience of the Church may include within its beneficient results an increasing liberality toward this neglected work."[1]

To this list should be added others of outstanding ability. Certainly the names of Dr. J. G. Snedecor and Dr. R. A. Brown should receive special comment. Dr. Snedecor came to the work with a full realization of the difficulties involved because he had been a member of the Executive Committee of Colored Evangelization for several years, but his "faith, courage and patient industry

[1] Leaflet—*Our Work Among the Colored People.*

were equal to the task."[2] Dr. Snedecor's faith in Stillman was contagious. It led him to carry Negro Work to the Church as it had not been done before. The present growing interest throughout the Church had its beginning with him. "Had he not publicized this need so effectively, it is questionable whether the later growth would have been possible."[3]

The influence of Dr. R. A. Brown is still felt on the campus and as one talks to the ministers who studied under him. I have talked with several of these ministers and have been led to think of Dr. Brown as a man who loved people, especially Negro people. He sensed the needs of individual students and would give of his own money to meet those needs. His favorite hymn was "Help Somebody Today" which seemed to express his philosophy of life. One told me that he was "as humble as a cat in the corner." He was never ashamed of his work and fellowship with Negroes and was deeply loved by all with whom he worked.

Since coming to this work I have felt deeply the responsibility of following such outstanding Christians as Dr. R. A. Brown and those who preceded him. Three outstanding leaders in Negro Work have been memorialized: Dr. Stillman for whom the college is named, Dr. Snedecor whose name was given to our first Negro Synod, and Dr. Brown for whom the campus church is named.

Seventy-five years ago when Stillman was founded, Negro education was not popular. About thirty years before the War Between the States, there were several up-

[2] *The Historical Development of Stillman Institute* by William M. Sikes.

[3] *A Study of Stillman Institute* by University of Alabama.

risings of Negroes which were led by those who had received some education. As a result, many states passed laws forbidding the education of slaves. Because one of these leaders was a preacher, some even forbade Negroes to preach. Dr. A. L. Phillips said of Dr. Stillman: "It required a man of no ordinary courage and wisdom to undertake such a work at that time. There was much hard feeling toward the Negro, growing out of the reconstruction. In the Church at large there was indifference and hostility to the work, and it was not regarded with special favor by his own congregation. But with characteristic faithfulness to duty he entered on the work."[4] Dr. Stillman was supported in his endeavors by a group in his own church who for fifteen years had been conducting a Sunday school of Negro children in the basement of the church.

The work of our Church in this and other fields has progressed because of those who worked in spite of difficulties. An editorial in the *New Orleans Times-Picayune* says that according to the laws of aerodynamics, the bumblebee cannot fly. The relative size of its wingspread to the size of the body makes it impossible. But the bumblebee, not being acquainted with the laws of aerodynamics, goes ahead and flies anyway.

There were and continue to be problems in Negro Work which at times to some seem insurmountable. If we were to wait until all problems are solved, there would be no Negro Work. This group of laymen in the First Presbyterian Church of Tuscaloosa, led by Dr. and Mrs. Reuben Searcy, Miss Ivie Searcy, Mrs. John Little,

[4] *Presbyterian Missions in the Southern United States* by E. T. Thompson.

and others, would not believe that this could not be done, and gave to Dr. Stillman their full support.

It is interesting to note that Dr. Stillman and the first teacher at Stillman, Dr. A. F. Dickson, both came from the Second Presbyterian Church in Charleston, S. C. I'll be glad when I can read the record in heaven of the influence of that one church and its pastor, Dr. Thomas Smythe. It is a record of broad, unselfish and sacrificial service. It is a record of an emphasis on a gospel that included every soul. It is a record that has produced many who have written history through service in Negro Work.

Stillman College had developed, step by step, higher and higher on the ladder toward a higher standard of Christian Education. Dr. W. M. Sikes lists several definite periods in this development.[5]

1. Establishment and laying foundation, ministerial training only—1876-93
2. Academic Department developed—1893-1903
3. Re-emphasis on ministerial training—1903-19
4. Broadening Outlook—coeducation, nurses training, etc.—1919-30

I. During the first period, houses were rented for the use of the school until 1881 when a lot was purchased on which a house was built. For several years, the students lived in homes in the community. In 1885, arrangements were made for them to stay together in the home of Mr. Nathan Luffborough, a member of Salem Presbyterian Church.

This first period also marked the length of service of Dr. Stillman. He resigned because of poor health and

[5] *The Historical Development of Stillman Institute* by William M. Sikes. (written 1930)

was succeeded by Dr. A. L. Phillips. At the next meeting of the General Assembly the name of the school was changed from Tuscaloosa Institute to Stillman Institute.

Dr. Stillman died in 1895, a man of great ability and great soul. Even before opening the school, his heart was open to the need of Negroes. Before the War Between the States, he was one of those who promoted the purchase by presbytery of a Negro slave to be trained and sent to Liberia as a missionary. This story is told of a visit he made to a friend's plantation. In the early evening all were aroused by a disturbance in the Negro quarters. It seems that an ignorant Negro man had been trying to preach to them and a blackbird flew over which he and the people took to be an omen of the impending judgment of God. After they were somewhat calmed, Dr. Stillman used the incident as a basis of a talk to his friends on the need for a school to train Negro ministers.

This first period was one of study and analysis of the need. It was a pioneer work. No one had walked this way before. Out of the study came the realization that there must be added a department of academic studies.

II. The second period saw the accomplishment of this need. Immediate results were noted in (1) a more adequate use of the English language, (2) the mental awakening which many received as a direct result of an enlarged view, and (3) greater facilities in handling and classifying truths.

During this period, classes were opened to local girls and Stillman became coeducational. In 1898, the first property of the present campus was purchased. It was the Cochrane homestead with a beautiful ante-bellum home and twenty acres of good farm land. This was the fulfillment of a dream of many years.

Of this Cochrane home, Dr. Sikes wrote: "Built about 1840 by the father of Judge William G. Cochrane and has often been declared to be one of the most perfect examples of Greek architecture in Corinthian style found anywhere in this country. The capitals on the six columns in front of the building were imported from Italy at a cost of $600.00 apiece."[6]

This building still graces the campus and will be renovated as the new library with funds from our Negro Work Campaign.

Dr. Phillips resigned in 1898 and was succeeded by Dr. D. Clay Lilly.

III. In the third period Dr. J. G. Snedecor served the institution. There was renewed emphasis upon ministerial training and the theology course was strengthened. Additional property was purchased to enlarge the farm. It was during this period that the Church as a whole became acquainted with Stillman.

IV. In this period of broadening outlook, under the leadership of Professor W. T. Osburn and Dr. R. A. Brown, the high school became standardized and the junior college developed. Largely through the efforts of the Women of the Church, a large dormitory for girls was built. Additional farm land was added.

Following this period Stillman, under the leadership of Mr. A. L. Jackson, was called upon to make some adjustments. Each step fitted into an immediate need. As a requirement for accreditation of the junior college the high school needed to be under a faculty entirely separate from the college. Being unable to meet this requirement and realizing that state high school education

[6] *Ibid.*

had developed to the position adequate to the need, the high school department was closed.

When government aid was received to build a new hospital in Tuscaloosa it was stipulated that the hospital must minister to Negroes. This led to the closing of our Nurses Training School and hospital. The building which housed the hospital and Nurses Training School is now being used as a science laboratory and library. The junior college was strengthened and became accredited.

The present period of the life of Stillman began when the General Assembly established the Committee on Negro Work. The name was changed to Stillman College, a new charter was adopted, and Dr. Samuel B. Hay was called as president. The Assembly recommended that Stillman become a four-year college and that a million dollars be raised for expansion and endowment. Two years ago Stillman graduated its first four-year class. This year our Church conducted a campaign to raise the million dollars so much needed for the college.

It is hard for me to think that Stillman College could be any better than it is today. I doubt if any person has ever visited its campus without being deeply impressed by the Christian atmosphere, the high educational standard, and the quality of its faculty and student body. God in His goodness has given us leaders who are His own fellow-laborers. I would mention a few—Dr. Samuel B. Hay and his family to grace the president's home; Professor B. B. Hardy as dean; Miss Myrtle Williamson, head of the department of Christian Education; Rev. C. H. Williams as campus pastor; Mr. Burt Vardeman, business manager; Miss Louise McKinney, dean of women; Mrs. Alfreda Carpenter of the music department; and Mr. L. V. Coleman, head of Vocational Training and

Physical Education. I could name others who like these are God's gift to Stillman.

But, Stillman College has even greater days ahead. To those of us who know and love Stillman, it is even now one of the finest Christian colleges in the land. Very soon we trust that it will be able to lay claim to full recognition as an accredited four-year college.

In many respects, Stillman College is a monument to the faith of the Women of the Church. The initiative for the girls dormitory came from the women. Four Birthday Offerings have been designated in whole or in part for Negro Work. Their gifts have helped build four of the buildings on the campus. The Birthday Offering of 1952 has endowed the Janie W. McGaughey Chair of Bible at Stillman College. The first person to fill this chair of Bible is Rev. Albert C. Winn. In him, we believe we have one of the finest Bible teachers of the young ministers of our Church.

The future of Stillman College is as bright as the faith of our Church in Christian Education. Our Church boasts some of the finest Christian colleges in our land. Stillman will take her place among them as an institution of which we can continue to be proud.

DEVOTIONAL

Sufficient Grace

Read Romans 5:1-8

"My grace is sufficient for thee: for my strength is made perfect in weakness."—II Corinthians 12:9

Grace is one of the unique words in the New Testament. It has a different meaning in the New Testament than in the Greek of the day. It seems as if God looked about for a word to express the gloriousness of the gospel. He took this word and caused it to be born again and we have our expression—the grace of God.

We need not ask Him to make His grace sufficient. This is a Scripture statement of fact. His grace *is* sufficient. We only need to thank Him for this glorious truth and by faith expect it to meet the needs of our lives.

Before grace becomes a vital force in life it must first be realized as unmerited favor. We are redeemed, not by what we do for Christ but by what He did for us. Because of Calvary we may have forgiveness of sins. He will abundantly pardon. The only thing God forgets is our sins when we have accepted His Son as our Saviour. He blots them out of His book of remembrance.

If we are honest, we will confess that we are weak. As we believe God's Word, we realize that He has a strength that is made perfect in weakness. We then experience a strength that is as sufficient and dependable as His grace.

Dr. John Henry Jowett gave us this definition of grace: "Grace is the divine energy of God, working through His love, transforming our unloveliness into His loveliness." Grace is a vital, active force, sufficient for every need and available in abundant measure in every believer's life.

Chapter 12

THE CITY CALLS

Most of our Negro churches are in the country. As a rule, a Presbyterian planter would give a piece of property for the church and contribute liberally to the building. Most of these are good churches and have served well. They are essential to our program of Negro evangelism. Dr. Henry W. McLaughlin was for many years the efficient head of our Church's Country Church Department. He used to say that the reason for the large city Baptist churches lies in the great number of smaller Baptist churches in the country. These smaller churches are feeders for the city churches.

Our weakness in Negro Work is the fact that we have had few city churches to which our country churches could feed members. A study of the evangelism record of our Negro churches for any single year would compare favorably with any group. Yet, over a period of years, our Negro total membership has shown little growth. Negro families are fairly large. The children of Presbyterians, alone, would show a good growth in membership. However, as these children grow, the city calls and these young people are lost to their home church. They are lost to our denomination because there is usually no Presbyterian church in the city where they have moved.

The industrialization of our Southland and the mechanization of farm labor have resulted in a heavy population trend toward the city. This has been true in the whole country but the percentage of increase of urban

population in our Southern states is greater than in the country as a whole. Mr. Hal Hyde of our Department of Urban Church has given me these figures on this urban population trend in the states served by our Church:

State	Urban % 1940	Urban % 1950	% increase 1950 over 1940
Alabama	30.2	43.8	43.5
Arkansas	22.2	33.0	42.8
Florida	55.1	65.1	49.8
Georgia	34.4	45.3	28.7
Kentucky	29.8	36.8	16.1
Louisiana	41.5	54.8	39.1
Maryland	59.3	69.0	16.5
Mississippi	19.8	27.9	39.0
Missouri	51.8	61.5	16.8
N. Carolina	27.3	33.7	27.1
Oklahoma	37.6	51.0	27.9
S. Carolina	24.5	36.7	30.7
Tennessee	35.2	44.1	23.1
Texas	45.4	62.7	58.4
Virginia	35.3	47.0	41.4
W. Virginia	28.1	34.6	19.9
Dist. of Columbia	100	100	0
Entire area of our Church	37.9	49.7	

The percentage of increase of urban population in the whole area served by our Church in 1950 over that of 1940 is 47.2.

The same table applied to the Negro population shows these percentages:

State	Urban % 1940	Urban % 1950
Alabama	32.2	46.3
Arkansas	21.8	34.2
Florida	55.8	65.6
Georgia	35.0	46.2
Kentucky	54.6	63.0
Louisiana	37.0	50.7
Maryland	62.0	70.6
Mississippi	16.6	23.5
Missouri	78.2	87.6
N. Carolina	29.0	34.5
Oklahoma	37.6	59.0
S. Carolina	20.9	26.7
Tennessee	55.5	64.1
Texas	45.5	62.7
Virginia	36.5	45.7
W. Virginia	29.1	41.2
Dist. of Columbia	100	100

Have you ever taken a trip by bus? You travel along a fine highway through beautiful country and then the driver turns off on a side road perhaps for a mile or two and there is a town which he must serve. We are like that bus. The city calls and we must go where the people are.

In talking to the Atlanta Christian Council, Mr. Philip C. Hammer of the Atlanta City Planning Commission said that the growth of cities was following a different pattern than a generation ago. When Chicago experienced its growth, it was entirely within the limits of the city. Our new definition of an urban population includes the residential areas adjacent to cities with their

own shopping areas. The growth today is largely outside the city limits.

This suburban growth as a rule does not apply to Negro population. In most cases the Negro population growth is within the city. There are, of course, some exceptions such as Richmond Heights in Miami, Florida, a lovely housing area some miles south of the city.

Within the city limits of our Southern cities are being developed attractive housing communities for Negroes. There is not a city of any size without such a development. There is a tremendous demand for these houses and as a rule they sell at a premium of several thousand dollars over the same house in a white community. When Rev. L. W. Bottoms moved to Atlanta to become a full-time Regional Director of Religious Education, the Richmond Committee asked me to help in the selection of a house as the permanent home of the Regional Director. I had bought a home in Richmond and again in Atlanta so I thought I could select a home with little trouble. After we had lost several houses, we realized that it would be necessary for us to pay extra. Good Negro homes sold at a premium.

Only in the last ten or fifteen years have decent houses been available for Negroes. Regardless of education or financial ability, Negroes had little choice. An editorial in the *Atlanta Constitution* called attention to the "High Cost of Slums." Forty-five percent of major crimes, 60 percent of juvenile delinquency, 50 percent of all fires, 50 percent of arrests, 60 percent of tuberculosis, 50 percent of all disease are in the slums. Until recently, it was under these conditions that Negro children must be reared.

That condition is changing in most of our cities. In

an article in the *Negro Digest,* "The Negro Moves Out of the Slums," Roi Ottley says, "Nearly every city in the South as well as in the North has a modern Negro residential area comparable to anything enjoyed by white middle-class folk." Later in the same article he says, "Already Atlanta has development under construction . . . which will rival any Negro or white residential section in the country."[1]

These areas do not meet the demand for good housing conditions. Every house is "grabbed up" as quickly as available. Into these fine housing areas are moving the best of our Negro people. The leadership of the race for today and tomorrow is to be found here. Here is the type of people who want a dignified service and a program of Christian training built upon the sure foundation of a sound gospel. We believe that our Church can supply these. We have tried it out and our faith has been justified.

In Jackson, Mississippi, as far as we knew there was not a single Negro Presbyterian. In a new housing area, a lovely church building was erected by Presbytery's Committee. Rev. W. J. Gipson was called from New Orleans and in a year organized a new Presbyterian church with almost fifty charter members. The alert eye of Dr. R. D. Bedinger, Superintendent of Home Missions for Central Mississippi Presbytery, discovered another property which should be purchased. On it was erected an attractive building for an outpost Sunday school. In the providence of God, a new Negro school has been erected across the street from our property. It is one of the finest locations in the city for our second Negro Presbyterian church. Dr. Bedinger is now considering

[1] *Negro Digest,* November, 1949.

a third location. It is gratifying to know that in Jackson, our Church is bearing its share of the responsibility for the evangelization of Negroes.

In Richmond, Virginia, our need for a new work had a different background but was based upon the same principle of a moving population. For forty years, we have conducted a mission work on Seventeenth Street. Many students at Union Theological Seminary and the Assembly's Training School have served the mission. It has done a sound service over the years in lifting up the living Christ in one of the most needy Negro areas in the city.

Until last year, there was no evidence of tangible results of all this fine service. This area was definitely sub-standard. When a person was reached for Christ, the result in the life usually led him to move from the area. We had no church in the city to which he could go. Although a soul was saved, a life was lost to our Church and our Church was lost to the life.

Last year, East Hanover Presbytery's Committee called a pastor to Richmond. Within a year, two Presbyterian churches were organized, one in the Seventeenth Street area and another in one of the best residential areas in the city. Rev. Irvin Elligan is the pastor.

In Birmingham, Alabama, Presbytery's Committee purchased an attractive and adequate property near one of Birmingham's best housing areas. On this property has been constructed a brick-veneered church building. The church, now under the leadership of Rev. John Rice, Sr., promises to be one of our best Negro churches.

One of our most interesting new churches has been organized in Memphis, Tennessee. About two years ago, we surveyed the city and made recommendations for the

location of a new church. The Young People's Council of Memphis Presbytery took the report seriously. They made their own sound movie, using synchronized phonograph record and 8 mm. film. This picture was shown in the churches of the Presbytery and the Young People raised one thousand dollars toward a new Negro Presbyterian church.

At a meeting of Presbytery's Youth Council, these young people told me that they were tired of raising money, they wanted to spend some. We made arrangements to go back to Memphis at Christmas, when the young people would be home from college, bring our survey up-to-date, meet with Presbytery's Church Extension Committee, and endeavor to have a report of definite procedure to announce to a Young People's Rally to be called the Saturday before Christmas. God prospered our mission and we were able to go to the young people and ask for their thousand d o l l a r s as the first payment on an approved lot. After the meeting one of those fine young people came to me and said, "I have had my Christmas present." It was the promise of a new Negro Presbyterian church. Within a year, the building was erected, a pastor called, and a church organized. Rev. A. E. Andrews is the pastor.

In Pine Bluff, Arkansas, East Arkansas Presbytery's Committee called a pastor and organized a new Presbyterian church. He is Rev. Paul Taylor.

One of our most significant developments has been a change in Houston, Texas. One of our finest ministers, Rev. J. H. M. Boyce, served well in the old location. Two years ago, the church was moved and an attractive building erected. During the next year, fifty-one new members were added to the membership of the church.

Early in this chapter, I said that there were three essentials to a work that would appeal to the Negro of our day. I would add a fourth. We must have attractive buildings in keeping with new Negro high schools and college buildings.

In Nashville, Tennessee, in a new sub-division adjacent to Fisk, Meharry, and Tennessee A. and I. campuses, there has been erected a beautiful $75,000.00 church that would be a credit to any community. This has been a Synod-wide project. Because of its significance near these three campuses, Assembly's Board of Christian Education has helped with this project. Rev. W. A. Alexander is pastor in Nashville.

Yes, the city calls. We have responded to that call sufficiently to be assured that our program will meet the need of today's Negro and help him meet the need of tomorrow's Southland.

DEVOTIONAL

He Is Able

Read Ephesians 3:14-21

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Ephesians 3:14-15.

Sometime when you want to follow a definite plan of Bible study, start listing and studying the prayers of God's Word. In the Old Testament we find David's wonderful prayer of repentance (Psalm 51) and Solomon's prayer of dedication of the temple (II Chronicles 6). In the New Testament we have the prayer which our Lord gave us, which we have named for the giver (Matthew 6), and His great intercessory prayer (John 17). There are many great prayers in Paul's epistles.

One of the finest is in the third chapter of Ephesians. In the concluding verses of this great Scripture-prayer, the inspired writer builds up a statement of God's ability to do for us that exhausts language expression. Let's look at it.

Now unto Him who is

Able
Able to do
Able to do abundantly
Able to do exceeding abundantly
Able to do exceeding abundantly above all you can ask
Able to do exceeding abundantly above all you can ask or think.

A Scottish mother said, "Dinna be ashamed o' your dreams, lassie, because ye canna think more than God can do."

God makes it possible for us to live abundantly.

Chapter 13

OUR RESPONSE TO CALLS

Recently I received this letter which is typical of many.

"Dear Dr. Batchelor,

You undoubtedly know of the practice of this church to send at least one Negro student to college each year. Through our Women of the Church and Mrs. Elizabeth R. Parvin, a great work has been done.

Several of our well-educated Negro teachers have come to Mrs. Parvin recently requesting that a church be made available to this class of Negroes in our community. The County School Superintendent has offered the use of the school building for such a project.

What kind of help and direction can you give us in taking advantage of this very real opportunity?

The Federal Government has just completed a beautiful Negro housing project here. We do not know the exact number already interested in a Presbyterian church, however, it is sufficient to be significant.

One of the leaders is a former student at Stillman. Mrs. Parvin is our contact person in this fine project.

Your help in having a survey made or in providing contact with leadership will be most helpful. Our session has voted unanimously to do all in their power to bring to fruition this project.

Etc., Etc.

Signed by the pastor."

This letter came from Florida but similar requests have come from every Synod of our Church. They come from pastors and sessions, from the Women of the Church, and from Men's organizations. They express a desire for a type of church organization and program that we can supply if we will.

The Negro today wants a dignified service with a message by an educated ministry. He wants a program of Christian Education for the nurture of children, young people, and adults. He wants a sound gospel bringing the sufficiency of God's grace in Christ for the supply of every need. We are convinced that no church is better prepared to provide such a church program than is ours. So we face it as a challenge.

As a result of six years of experience we are prepared to state with assurance that our program does work, that there is a Negro leadership waiting for our Church to take the initial step. Six or eight new churches have been organized. We went to communities where there was no Presbyterian church. As far as we knew there were no Presbyterians there either. In every case in less than a year, a church was organized with thirty, forty, fifty, and in one case eighty charter members. In one city, two churches were organized in less than a year.

It takes time to lead up to the actual opening of a work. From our experience we have learned that such time is not wasted. Most of our mistakes have been made because we moved too fast. In some cases it has taken about two years from the time a request first comes until we can actually move in to take advantage of an opening. By that time local interest has crystallized, we have been able to properly locate a property, and have had time to enlist a nucleus of Negro leadership. All along the way

we must lean heavily upon the committee of the local church or churches, or of the white Presbytery.

We have developed a procedure which we call a location survey, through which we are able to tell whether or not there is an opening for a new church, and if so where the church should be located. These surveys have been conducted almost entirely by Rev. L. W. Bottoms and myself. When a request comes, we try to find a place in our schedule where we can take three or four days for a visit to the city from which the request comes. Usually the expense of the trip is borne by the Division of Negro Work but in some cases the local group pays part.

The success of our location survey depends upon its sponsorship by a local church or group of churches. Such a sponsorship opens the door for access to necessary information from the city planning group, board of education, etc. On maps secured from the Chamber of Commerse, we mark Negro areas. In these areas we mark present and future schools. In some cities there are reports available which give all the information we need. In most cases we leave the city hall to spend half a day or more driving through these areas.

Our first task is to locate the churches in the area, noting in every case if the church has a church plant and equipment necessary for a program of religious education. These are marked on the map. Areas are marked as being low, medium, or better class housing and whether they are government project, private rental, or home owned. In most cases the newer housing developments are entirely without church facilities and present a great challenge to our Church.

Following this careful survey we try to have confer-

ences with Negro leaders and professional men. From them we learn which are the most promising housing areas in their appeal to Negroes who are buying their own homes. The most desirable section for the location of a new church is where homes are owned by the occupants. The population is less transient and here is to be found the type of Negro who wants to take his place in the best of American life.

From our conference with these Negro men, school principals, doctors, dentists, etc., we get facts about the programs of the churches of the city. We find that certain churches have a well-rounded service and that others have only Sunday preaching. We present to these men the program of the Presbyterian Church and ask if there is a need for a church with such a program, and if so, where it should be located.

Having completed this part of our survey procedure, we take time to study and classify the information we have received. The results of this study usually show the direction of Negro population growth. In some cities there is one and only one direction in which this growth can be realized. All other areas are bottled up. Usually, in these areas are to be located new schools. We learn also that certain areas are overchurched and others have practically no churches. We check carefully on the recommendations as to the location of a new church.

By the second day we are ready to make another trip through all Negro areas. On this trip, as on the first one, we have the help of some interested local person. This person may be white or Negro. It is very much to our advantage at sometime during our visit to have the guidance of an interested Negro. He knows things about

the areas that never occur to others. We have learned to depend upon such guidance.

After a second trip over the city, we are ready to decide that our Church should locate in one or more of these Negro areas. We decide on one as the best for our main effort but usually select others as locations for outpost work.

It is essential to the future healthy growth of our Negro Presbyterian church that we plan for outpost work. Our gospel message is for all people. A Negro Presbyterian church can be as exclusive as some of our white churches. A church to be spiritually strong must give to others. A church that is entirely self-centered is spiritually dead or dying. Every church should have a passionate interest outside itself and Negro churches are no exception.

We are now ready as a visiting team to ride again through the selected areas. This time we look for vacant lots and try to select one in each area that would serve our purpose as a location for a new work. These locations are marked on the map.

There has been a definite development in our procedure at this point. At first we made a written report to the pastor of the sponsoring group or to the chairman of Presbytery's Committee. Then we realized that this report should be placed in the hands of all who were interested, so the report was mimeographed. In Greenville, S. C., one hundred copies of this report were sent so it could be placed in the hands of the pastors and elders of each Presbyterian church in the city. The survey in Greenville had been sponsored by the Presbyterian Ministers' Association.

We have now come to the conclusion that our report

should also be made in person. We try to meet with the local interested group on the second night to make this report. This meeting gives opportunity for discussion of our report. It often leads to the adoption of certain definite plans for the future that can be included in the report. If there is an interested group of Negroes in the local situation it is well to include them in this meeting. In one city a Negro couple was asked to attend and to bring others who might be interested. They came with about twelve others. Such response gives to our survey project a definiteness that is conducive to immediate results.

We are prepared to say that this procedure and the recommendations which we usually make for a new church, are not in the experimental stage. It has been tried and proved effective. We have moved into these areas with the assumption that there were those who wanted our type of church and a program with a dignified service, an educated ministry, a Sunday school with classes for all ages, a youth program, and a redemptive gospel. In every case our assumptions have been justified. In less than a year, there has been a list of charter members to present to Presbytery for the organization of a church.

Some of these are:

Jackson, Miss., organized with 29 members

Richmond, Virginia

Eastminster, organized with 27 members

All Souls, organized with 58 members

Beaumont, Texas, organized with 14 members

Memphis, Tenn., organized with 27 members

Elberton, Ga., organized with 32 members

Pine Bluff, Ark., organized with 38 members.

We have made a score or more surveys that have not as yet materialized into new churches. This has not discouraged us. As stated above, a delay usually works to our advantage in crystallizing local interest. Many of these are definitely active.

We have requests on hand for ten or fifteen surveys. The demand for surveys is so great that it can no longer be met by the staff of the Division of Negro Work. In May, 1953, a survey workshop was held in Atlanta, Ga. To this workshop were invited six Negro ministers and six white ministers who are interested in our work. In Atlanta, this group actually surveyed the city and became thoroughly acquainted with our survey procedure. We now have six other teams who will be able to help us meet the demands for new surveys.

DEVOTIONAL

It Is My Responsibility

Read I Timothy 1:12-17

"In all things showing thyself a pattern of good works."—Titus 2:7

The responsibility and privilege of individual influence for good or bad is tremendous. Humanly speaking, ten men postponed the entrance of Israel into the promised land for forty years. It is possible that the rash action of one man postponed the deliverance of the children of Israel from slavery for forty years. He was the man who denounced Moses when he had risked his life to help his people.

The sufficient grace of Christ has made it possible for individuals to change groups into patterns more in keeping with the will of God. Who can measure the power of the influence of men like Peter who was responsible for the Church's open door to Gentiles, Paul who changed the religious pattern of the then-known world, Athanasius who stood victoriously against the world for the Divine Christ, Martin Luther who defied the powerful Roman Church, John Knox, John Wesley, Dwight L. Moody, and others?

Someone told Dwight L. Moody that the world had yet to see what God could do through a life yielded to Him. Mr. Moody, then a shoe salesman, said, "God helping me—I'll be that man." When he said that, two continents rocked toward the cross of Christ.

God still needs men and women in whose hearts He can work His pattern of a gospel for a needy world.

Chapter 14

SO MANY PEOPLE

A few years ago, our Home Mission study book was written by Dr. James L. Fowle of Chattanooga, Tennessee. The title of the book was *So Many People* and was taken from an incident in the life of Brother Bryan of Birmingham. During the days of his last illness, crowds gathered at the home for a word of the condition of that great saint of God who had taken a whole city to his heart and upheld it with his prayer. Dr. Bryan was heard to say, "So many people, so many people." Thinking that the people were annoying him, his son suggested that they be sent away. "No," said Dr. Bryan, "do not send them away. *So many people without Christ.*"

Our last census shows that there are still 10,602,412 Negro people in the area served by our Church. Of this number 8,021,567 are over nine years of age and a definite challenge to the teaching and preaching program of our Church.

It is often a more definite challenge to have this large figure broken up to show the need within our own state. The 1950 census gives the Negro population of the states in our area as follows:

State	Whole Population	Negro Population	Negro % of whole
Alabama	3,061,743	982,152	32.0
Arkansas	1,909,511	428,004	22.3
Florida	2,771,305	605,254	21.8
Georgia	3,444,578	1,064,001	30.9

Kentucky	2,944,806	202,716	6.9
Louisiana	2,683,516	886,833	32.9
Maryland	2,343,001	388,026	16.5
Missouri	3,954,653	299,060	7.5
Mississippi	2,178,914	990,282	45.3
North Carolina	4,061,929	1,078,808	25.8
Oklahoma	2,232,351	200,825	6.5
South Carolina	2,117,027	823,622	38.8
Tennessee	3,291,718	531,461	16.1
Texas	7,711,194	984,660	12.7
Virginia	3,318,680	737,125	22.1
West Virginia	2,005,552	115,270	5.7
Dist. of Columbia	802,178	284,313	35.0

Recent figures are not available as to church membership. It is safe to assume that not over 50% are enrolled as members of any church. A much larger percentage of the children and young people receive no instruction in God's Word nor training in Christian living. Negroes are being taught in grammar school, high school, and college. It has been our experience that they want a church with a program of Christian Education.

"The following degrees were earned by Negro students in the U. S. last year:

5,290 Bachelors of Art
271 Masters of Art
14 Doctors of Philosophy
66 Doctors of Medicine
35 Doctors of Dental Surgery
7 Bachelors of Law"[1]

Do not think that we are only interested in the

[1] *Interracial News,* Free Methodist Church of N. A., Winona Lake, Indiana.

evangelization of the educated Negro. We feel that the educated Negro can and should be the nucleus of a central work and that from this center a series of outposts should reach every section of a city. This is what is being done in Jackson, Miss.; Charlotte, N. C.; Richmond, Va.; and Louisville, Ky. We have a double responsibility toward the Negro. We are responsible for his evangelization and then we must help him reach other Negroes for Christ.

One of the best talks I have heard on Negro Work was by Dr. Felix Gear of Columbia Seminary. He and I were on the program at a young adult conference in Mississippi. Following my first talk on Negro Work, Dr. Gear took part of his next hour to quote what Calvin had to say on the subject. He said that Calvin would say that a Christian had more in common with the lowliest Negro in the 17th Street Mission who was a Christian, than with that wealthy neighbor down the street who does not know Christ. It has been my experience that Presbyterians may differ as to the interpretation and application of God's Word but seldom will they differ with Calvin.

We may be tempted to believe that the Negro is naturally religious and if let alone will sing his way into heaven. This, of course, is not true. It is not true of any race. The Bible teaches that "all have sinned, and come short of the glory of God" (Romans 3:23) and that there is no hope of salvation apart from Christ. (Acts 4:12)

There is a story that is being told by medical students. Into the emergency ward of one of our Southern hospitals, a Negro man was brought. He had been badly cut up in a fight. They were able to patch and sew him up so he could leave. As he left the room he turned to the doctor and said, "Don't put that stuff away. You are

going to need it. I'm going to send the man in who did this to me." He did not send the other man in. He came back himself and that time he died. That is a Negro without Christ. That is a white man without Christ. "The wages of sin is death," not physically alone but spiritually; "but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)

We are sincere in saying that the door of opportunity in Negro Work is open to our Church. The way ahead is not easy. There will be disappointments, difficulties, and even adversities. We believe the way ahead is as certain as the promises of God. We may claim those promises and in so doing bear our share of the responsibility for preaching the gospel to the ten million Negroes in our Southland. As we claim those promises and go forth in faith, our own lives will be enriched. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35)

"Every round goes higher, higher," not only in Negro Work attainment, but also in the appropriation of the Spirit of our risen Lord who said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28:18-20)

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